The professionalisation of pastoral care-giving: a critical assessment of pastoral identity within the helping professions

By

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DECLARATION

I declare that *The professionalisation of pastoral care-giving: a critical assessment of pastoral identity within the helping professions* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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Signature   Date

Summary

This study undertakes a critical assessment of the development of pastoral care as a professionalised helping profession and explores how this development has impacted on pastoral care identity. A qualitative research approach which was both explorative and descriptive was employed to this end. The hermeneutical research methodology as described by Heitink (1993), Louw (2000a) and Osmer (2008), was relevant to this type of research.

Current literature and studies were referred to in the conceptualisation of key themes and concepts in this study. These included concepts such as pastoral care, pastoral theology, practical theology and professionalisation. Themes and concepts which relate to pastoral identity are described and explored in line with the overall research aim. These could include historic overviews or current descriptions of various aspects of pastoral identity. Some of the main influences which contributed to shaping modern pastoral identity were examined, for example the impact of 'psychologisation' (Sperry 2002) and professionalisation (Schilderman 2005). An essential aspect of the study which is pertinent to the re-discovery of an authentic pastoral identity, namely the theological foundations of pastoral care – has been examined to address the research problem. The South African context was examined briefly in order to draw correlations to current trends found in literature regarding the identity of pastoral care – since it was hypothesised that these trends might be similar. Research findings indicate the extent of the impact of professionalisation on pastoral care identity, and its impact on the development and nature of theory formation for pastoral care and counselling. The main research question which guided this study was addressed and that this study addressed all the objectives of the research. For pastoral identity the conclusion can be made that identity is influenced and constituted through various variables such as other sources of knowledge (social sciences - specifically psychology); societal and economic factors; and the postmodern context in which it is practiced. It can however retain its unique identity through clarifying its role and status as a theological one, defined by a theological knowledge base and skills.

From the study it is clear that professionalisation has impacted on pastoral identity in significant ways, namely through the appropriation of psychological methods and the displacement of the Christian tradition and modes of care.

Key Terms:

Professionalisation; Pastoral care-giving; Pastoral identity; Helping professions

FOREWORD

This study was inspired by a personal quest for a distinction between the vocational and the professional in pastoral care. I am grateful that completing this exploration has brought clarity where there had been uncertainty and an unclear vision.

I am grateful to have completed my quest with much reliance on my Heavenly Father, the author and finisher of my faith, my Redeemer and my Friend. Also, a special thank you to my husband, Gordon, my earthly companion and friend, without whose love, physical and emotional support I would surely have given up. A special word of thanks to my family and friends for their sacrifice and support --- I especially would like to remember my mother, Alma Jean Stockenstroom, to whom I owe a debt of gratitude for believing in all that I could be. I dedicate this to her for the courageous and vibrant life she lived --- she remains an inspiration to us all.

Finally, to my promoter, Professor Daniel Louw, who helped me shape my argument and was faithful in his support despite his own busy schedule. Many thanks to Unisa for financial support which made this study possible; to Professor Buffel for his support when logistics proved insurmountable and to the Unisa library for diligently sending my books on time.

CONTENTS

CHAPTER 1: The professionalisation of pastoral care: a critical assessment of pastoral identity within the helping professions.

1.1. Introduction

Pastoral care is both an ancient and a relatively young profession. Ancient, in terms of the Judeo—Christian tradition of pastoral care-giving, and young in terms of its modern facade of a professionalised pastoral care. This ambiguity might account for some of the 'uncertainty' related to identity in pastoral care, hence, the objective of this study – to retrace the roots of pastoral care, in search of the authentic nature of pastoral identity.

A critical assessment will be undertaken of the development of pastoral care as a professionalised helping profession. This will be done using a qualitative research approach which is both explorative and descriptive. A hermeneutical research methodology as described by Heitink (1993), Louw (2000a) and Osmer (2008), will be employed to this end.

Current literature and studies will be used in the conceptualisation of key themes and concepts in this study. These include concepts such as *pastoral care, pastoral theology, practical theology* and *professionalisation*. Themes and concepts which relate to pastoral identity will also be described and explored in line with the overall research aim. These could include historic overviews or current descriptions of various aspects of pastoral identity.

Some of the main influences which contributed to shaping modern pastoral identity will also be explored, for example the impact of 'psychologisation' (Sperry 2002) and professionalisation (Schilderman 2005). An essential aspect which is considered significant for the re-discovery of an authentic pastoral identity is the theological foundations of pastoral care.

The concept spirituality will be examined to highlight its significance to the theological aspect of pastoral identity and how this contributes to a unique set of belief systems and skills for pastoral care in the professional context. These concepts it is

hypothesised, are key links to the unique identity of pastoral care. Further reference is made to spirituality and theology in Chapter 2 and Chapter 3.

Although reference is made to the broad term *pastoral care*, the focus will be on pastoral counselling, as one of the tasks of pastoral care, since it has become one of the more prominent features of pastoral care and therefore impacts on pastoral identity today. Furthermore, pastoral care in various contexts will be considered, even though clinical and institutional settings or multi-disciplinary contexts are often more prominent in literature. The development of pastoral care will be examined both generically and more specifically, within the Christian tradition. The South African context will be referred to briefly in correlation to trends found in literature regarding the identity of pastoral care – since it is hypothesised that these trends might be similar. Local literature will be supplemented and contrasted with international literature in order to gain a global perspective and to draw correlations with the local pastoral care context.

1.2. *Background and motivation for the research*

Over the past few decades there has been a growing awareness of tension between pastoral care and psychology, especially in the South African context where this tension has manifested itself in various ways. There has for example been resistance from the psychology fraternity to professionalising pastoral care through affiliation to professional bodies (see Willers 2013; 2016). The role of pastoral care is questioned and often perceived with uneasiness in professional settings.

On the other hand, according to Lyall, pastoral care has had its own identity crisis within the context of the church (2001). Ministry and pastoral care, by implication, is no longer vested solely on the minister, but by lay people who have been called as believers to certain tasks in ministry (Lyall 2001:1-2; Ramsay 2004) Pastoral care, particularly pastoral counselling is no longer practised exclusively within the context of the ordained ministry. It is now practised in a variety of clinical settings, a trend which could result in alienation from the church and its other ministries (Campbell 1981; 1984; Oden & Browning 1984; Pattison 2000).

This study is prompted by the concern for the identity crisis which seems to cast a shadow over pastoral care identity. How has a professionalised pastoral care influenced pastoral identity? Has a professionalised pastoral care impacted the theological and vocational indicators of pastoral care-giving? This study seeks to explore the evolution of the professionalisation of pastoral care. The main motivation is to determine whether pastoral care has a unique body of skills which distinguishes it from the other helping professions and an appropriate theory base to guide its praxis. It is therefore significant for pastoral care to clarify its unique professional identity and the contribution, role and status it can make in terms of issues of faith and ultimate meanings – within the multi-disciplinary context (Pruyser 1976; Pulchalski & Ferrell 2010).

This concern pertaining to the identity of pastoral care is not a new one. An uneasiness regarding the loss of a unique theological identity of pastoral care has been expressed by theologians since the seventies and eighties. They have lamented the loss of the 'care of souls' in the classical Christian tradition, due to a drifting away from the 'theological moorings' of pastoral care and an uncritical assimilation of all that is psychological (Oden in Aden & Ellens 1988). This tendency of 'drinking deeply from the wells' of the social sciences, has had the effect that little distinction can be drawn between pastoral counsellors and other counsellors (Campbell 1985). Pastoral care seems to be plunged into ambiguity. On the one hand, so much progress has been made by the social sciences, providing a rich resource in addressing the existential/life issues which human beings are faced with. This study intends to seek areas of distinction which sets pastoral care apart from other helping professions, so that disciplinary differentiation can become evident and distinctive pastoral roles be differentiated within the multi-disciplinary context. The study seeks to clarify the disciplinary distinction of pastoral care in relation to the other helping professions – in terms of body of knowledge skill, belief systems and ethos.

The professionalisation of pastoral care begs a myriad of questions regarding the implications thereof. This pertains to the role and status of pastoral care in the professional setting on the one hand, and its relation to the church and the office of the ordained ministry, on the other. Through a critical assessment of pastoral identity,

its role and status in relation to other helping professions, this study hopes to provide some clarity in terms of pastoral care identity in the South African context.

1.3. The research problem

Some of the areas of concern regarding the identity of pastoral care today can be broadly grouped under the following themes:

*1)	Pastoral identity is too closely aligned with psychology*

Sperry (2002) refers to the 'psychologisation' of pastoral care, which refers to the over-reliance on psychological constructs and theories, with a consequent reduction of other aspects of spiritual care. This includes spirituality, morality and even biology. Sperry calls for a holistic approach to spiritual care and direction (Sperry 2002).

According to Sperry (2002) the limited use of mainly psychological theories impacts on all areas of spiritual (pastoral care) – including training supervision and practice. The impact on practice, being the main concern for this study. One of the more serious implications of this psychologisation of spiritual care which he notes is the inadvertent perpetuation of individualism and narcissism, which is already vastly prevalent in western societies. The deeper more troubling concern here is the underlying value systems which are being upheld, which are largely secular and in contradiction to the underlying theological values which were previously characteristic of pastoral care.

Pastoral care's close alignment to psychology has resulted in not only an assimilation of skills and practices, but also of the language of psychology. So, for instance, pastoral care in modern context has replaced the term 'counselling' with the term 'therapy' – to further enhance the clinical, professional profile it has developed. Gärtner (2010) refers to 'speaking like a psychologist, while remaining a pastor'. How does pastoral care assume a professional role and remain true to its primary identity? Furthermore, how is the spiritual dimension of vocation reconciled with modern professionalism? This is closely related to the following aspect of the research problem.

*2)	Pastoral care is in danger of losing its unique disciplinary character in terms of its theological indicators as a result of professionalisation.*

Professionalisation and the psychologisation of pastoral care seem to be interrelated. The assimilation of psychological theories has to a large extent been an attempt to professionalise pastoral care following the popularity of psychology in the West (Gerkin 1984).

Literature also points to other indicators of professionalisation, such as accreditation, affiliation, quality standards and outcome based/ evidence-based practice in line with consumer demands and expectations (Puchalski & Ferrell 2010). This is especially apparent in the health care systems in developed countries where pastoral care is practiced as chaplaincy. Pastoral care – in health care and other government institutions, has had to 'professionalise' to form part of multi-disciplinary teams, or face being marginalised as irrelevant. How has the pressure to professionalise influenced pastoral identity? There has, for instance, been critique regarding the issue of fees for pastoral counselling, which Sperry also refers to (2002). Oden and Browning (1984) and Campbell (1985) have levelled criticism in this regard as well. The main concern being justifying asking fees for spiritual care. Another concern which hinges on the undermining of the theological character of pastoral care, is that of the alienation of the pastoral ministry from the church and its other ministries.

3)   *The role and status of pastoral care in relation to other helping professions is not clear and raises the question of the relevance and the contribution of pastoral care within the inter-disciplinary context.*
It is evident that pastoral care has a role to play in the multi-disciplinary team. Studies are increasingly showing that there is a positive correlation between spiritual care and positive patient health outcomes. In the USA, for example, a survey taken in 1995 shows that 66% of patients preferred counsellors with spiritual values, whilst 81% preferred counsellors with spiritual beliefs and values similar to their own (Woodruff 2002:94). According to Kelly (in Frederick 2009:351—352) 60% of clients seeking care have spiritual issues and would prefer counsellors who held similar religious beliefs. The study conducted by Bay, Beckman, Trippi, Gunderman and Terry (2008), on the effect of pastoral intervention (chaplaincy) on patients, indicates significant positive results where patients received pastoral intervention, as opposed to those who did not. Pastoral care also has a key role to play in the field of family (Frederick & Balswich 2006 in Frederick 2009).

Although literature seems to indicate that spiritual care has a role to play in especially the health care sector, the role and status of pastoral care amongst other professionals is not yet clear – often to both the pastor and other professionals (Puchalski & Ferrell 2010; Bay et al. 2008). That the pastoral role is understated or not sufficiently regarded, is evident in the many studies which examine the correlation between religion and health without paying specific attention to the role of pastoral care intervention in the positive outcome (Bay et al. 2008:57-69). The onus is therefore on pastoral care to clarify its role in terms of its unique contribution as 'spiritual experts' with a unique body of skills and knowledge, distinct from other helping professions (Puchalski & Ferrell 2010).

The status and role of pastoral care within the multi-disciplinary team is often in question as pastoral care givers are under pressure to conform to the demands of other professionals, especially where the medical model of care is dominant. Even more so where quality controlled and outcome-based care is practised (Puchalski & Ferrell 2010). This begs the question – what is meant by the 'professional profile' of the pastoral care-giver? How does the pastoral care-giver maintain the spiritual dimension of the vocation, whilst having to conform to professional norms and standards?

In view of this brief synopsis of some of the areas of concern for pastoral care today, the research problem for the study can be framed as follows:

How has the professionalisation of pastoral care impacted on the unique identity of pastoral care?

1.4. The objectives of the research project

Taking the key problem areas identified in pastoral care practice, which seem to hinge mainly on identity, role and status in relation to other helping professions and also on reclaiming its primary identity as a theologically based praxis, the aim and objectives of this study has been outlined as follows:

The aim of the study is to do a critical assessment of the professionalisation of pastoral care in South Africa, its identity, role and status in relation to the helping professions.

Further the secondary research objectives are:

(i)   To examine the professionalisation of pastoral care

(ii)   To determine the impact of professionalisation on the identity of pastoral care

(iii)   To examine the role and status of pastoral care in relation to other helping professions

(iv)   To examine theory formation regarding a theological anthropology for pastoral care and how this has impacted on pastoral identity

(v)   To seek clarity on a theological paradigm for pastoral care which distinguishes it from other helping professions.

1.5. The main research question

This study stems from a common concern which has been increasingly echoed in literature over the past few decades regarding the 'issue of the primary identity' of pastoral care and counselling. The pre-occupation with and the dominance of psychology in pastoral care can be attributed to several factors, the most significant being the major cultural shift in Western society, which has manifested in the 'new language of psychology' being dominant in the American society (Gerkin 1984). Pastoral care has wholeheartedly succumbed to this shift in the almost indiscriminate assimilation of knowledge and skills from the social sciences, notably psychotherapeutic skills. The question now is how has this identification with the social sciences impacted on the identity of pastoral care? Can pastoral care claim to have a unique conceptual (theological) framework and unique body of skills and knowledge which can contribute to the helping professions in the holistic approach of care to individuals and groups? As Gerkin aptly summarises, 'can pastoral care be at the same time authentically theological and at the same time scientific' (Gerkin 1984: 11). Along with the psychologisation of the helping professions has come an increased professionalisation of the helping services through standardised codes of practice and evidence-based service delivery (Puchalski & Ferrell 2010). Pastoral

care has also had to adapt to these standards of professionalisation in its care-giving. The central question for this study therefore is:

How has professionalisation impacted on the identity of pastoral care and the development and nature of theory formation in pastoral care and counselling?

1.5.1. Secondary research questions

The following secondary research questions have reference:

- How is pastoral care distinctive as a helping profession?
- Is pastoral care relevant within the helping professions and how does it contribute to healing and wholeness?
- What is meant by a professional profile in pastoral care?
- How can pastoral care be professional yet remain spiritual?

1.6. Conceptual framework for the research project

To answer some of the questions which the motivation for the study outlines above, the historical conceptual development of pastoral care should be expedited.

Professionalisation as a term in reference to pastoral care will have to be conceptualised. This will be done with reference to criteria determine by current literature on professionalisation and could include terms such *as evidence based practice*; *assessment* and *diagnosis criteria* and *skills and knowledge* base as well as models for counselling. Importantly a theological conceptual framework will be outlined as undergirding precipice for pastoral care.

Many concepts are used in literature which can be confusing and result in a blurring of concepts. To address this difficulty, the *concepts pastoral care, pastoral counselling, pastoral theology* and *helping professions*, have to be conceptualised for the purpose of this study.

Furthermore *practical theology* as the overarching branch of theology on which pastoral care rests, will have to be conceptualised as it relates to pastoral care as praxis.

Following from the discussion above, the next key concepts that undergirds the study will be outlined below.

1.6.1. Key concepts

The following key concepts will be conceptualised and analysed:

- Pastoral care
- Pastoral counselling
- Pastoral therapy
- Pastoral theology
- Practical theology
- Pastoral identity
- Professionalisation
- Helping professions

1.7. Towards a conceptual framework

Literature which examines the distinctiveness of the pastoral identity and challenges to pastoral care identity, is sparse. As Don Browning (1984) notes, few authors have attended to this task with sufficient thoroughness. Some however, have ventured this terrain, notably Campbell (1981); Oden in Aden and Ellens (1988); Pattison (2000); Stone H.W. (1996) and Stone B.P. (1996).

In his *Rediscovering Pastoral Care*, Alastair Campbell (1981) expresses some of the concerns pertinent to regaining the authentic identity of pastoral care. He refers to the confusion regarding the pastoral task, which he indicators to 'the extraordinary successes of the sciences of man' which has caused pastoral care givers to discard the traditional Christian modes of caring. This discarding of the traditional Christian models of caring he indicators in part to aspects of the pastoral care tradition such as its ministerial authority which modern man finds alienating because of perceived paternalism and judgementalism. Another reason for this alienation from the pastoral tradition has strong ties with pastoral care's 'fixated dependency and indebtedness to modern psychology' (Campbell 1981:2). To understand pastoral care's gradual alienation from its own tradition and unique identity further attention should be paid in

this study to its association over several decades, with the social sciences – notably psychology.

A further concern for Campbell is the absence of theological consensus within the Reformed tradition regarding pastoral care (1981:3). This is attributed to the influence of modernity and the undermining of the instructional authority of the church in a time where there are no absolute truths and pluralism is embraced. In *Professionalism and Pastoral Care*, Campbell further elaborates on this argument (1993).

Pattison's '*A Critique of Pastoral* Care' (2000) seems to point to similar findings regarding the traditional role of Christianity and the church in pastoral care. His views on ethics and discipline further on, underscore this point.

Oden (1988 in Pattison 2000) takes an especially strong and principled stand regarding the loss of pastoral identity. He refers to the 'amnesia' regarding the rich Christian practices of caring, which have pervaded the pastoral care context these past five decades. Oden strongly critiques the neglect of the classical tradition of pastoral care – in terms of both texts and practice. He calls for a strong stand to:

> " … develop a postmodern, post-Freudian, neoclassical approach to Christian pastoral care that takes seriously the resource of modernity, while also penetrating its illusions and, having found the best of modern psychotherapies still problematic, has turned again to the classical tradition for its bearings, yet without disowning what it has learned from modern clinical experience " (1988:27 in Pattison 2000).

Oden (1984) accuses pastoral counselling as having succumbed to a 'collusive' relationship with an 'accommodationist' theology that has been seduced into a disavowal of historic Christianity, its sacraments, doctrine, ordination and self-giving service.

Just like Oden (1984), Stone H.W. (1996) is highly critical of pastoral care's neglect of tradition, church and theology. He explores the historical breadth of pastoral care and makes significant suggestions to re-establishing theology in pastoral care through amongst others, the Word, the correlation of theology and ministry and pastoral care and theodicy. Stone's H.W. (1996) contribution is essential to re-contextualising pastoral care within the framework of theology and should receive in-depth attention.

Finding a theological framework which sufficiently holds all the complexities of pastoral care praxis has been the concern of many prominent theologians (Heitink 1993; Gerkin 1984; Capps in Browning 1984). Campbell (1985) refers to the absence of "theological consensus".

Browning and others have attempted to address the issue of returning pastoral care to its theological basis, by for example in the publication of the *Theology and Pastoral Care Series,* published in 1984. The series was intended to regain the Christian foundations of pastoral care and to counter the preoccupation with secular and other social sciences. Don Capps' (in Browning 1984) contribution in the series entitled *Pastoral Care and Hermeneutics*, for instance, provides an insightful contribution to the theological (hermeneutic) theoretical framework for pastoral care and its earlier development. Further evaluation of his contribution and others (Heitink 1979; Gerkin 1984) to the hermeneutic conceptualisation of pastoral care will be examined in this study. Heitink (1979) for example made a major contribution in his *Pastoraat as hulpverlening*, which was aimed at providing structure to pastoral theology – taking into account both biblical/theological tradition and the 'needs of modern man.' To this end he proposed the bipolar model, based on the hermeneutic principle. Heitink's contribution to the conceptual development for pastoral care, formed the basis for further conceptual development by later pastoral theologians (cf. Louw 2000a; Osmer 2008). Further exposition of the works of these great theologians and how it informs the identity of pastoral care as a unique profession, will be undertaken – especially in light of the concerns raised by Oden and Browning (1984), Stone, H.W. (1996), Stone, B.P. (1996), Campbell (1985) and Pattison (2000).

Pastoral care and counselling is deeply rooted in the discipline of theology, notably practical theology, and cannot be seen as a separate entity from this field. As the name suggests, this theology implies the practical expression of theology in everyday living. The theoretical framework of this discipline is key to understanding the very nature of pastoral theology, as expressed in pastoral care and counselling. Hence, the undertaking to do an exposition of the theoretical framework of the discipline of practical theology and its relation to the character (identity) of pastoral care – one of its methods of praxis. As well as the contributions of pastoral theologians who have contributed to pastoral care theory. Some of the earlier contributions to a pastoral care

theology include the work of Oden (1982; 1984) and Berkouwer (1956), Tracy (1983), Gerkin (1984) (in Louw 2000a) and Guthrie (1979 in van Deusen Hunsinger (1995). This theological excavation will, it is hypothesised, shed light on unveiling the currently obscured identity of pastoral care. More contemporary literature will also be consulted. More recently the work of Louw (2000a); Van Deusen Hunsinger (1995); and Johnson (2007), will be assessed in light of their contribution to a current and relevant theology on pastoral care.

Spirituality is a dimension of theology which has faded into near obscurity over the many decades during which practical theology has sought to establish itself as a worthy scientific discipline. Wolfteich (2009:121) however contends that practical theology without spirituality is not relevant. Spirituality is the aspect of practical theology which is life-giving to its praxis. This is also true for pastoral care and pastoral theology. Spirituality is the transcendental factor which informs pastoral care in human existential crises – be it in the chaplaincy or in other clinical or congregational settings. Louw (2000a) and Heitink (1993) amongst others, refer to the role of pneumatology – the work of the Holy Spirit, in the pastoral encounter. Apart from the social, psychological and physical needs which should be addressed in pastoral care, these authors also stress the importance of spiritual care in a holistic approach to pastoral care.

As alluded to in the research problem, the psychologisation of pastoral care has led to reductionism and a neglect of the spiritual dimension in care-giving which is attributed to an over-reliance on psychological methods and practice (Sperry 2002). Others have also criticised the tendency of pastors of using the language of psychology – claiming that the pastor's field of competence has changed from theology to psychology, thus diminishing the significance of pastoral care (Gärtner 2010:48-60).

This aspect of pastoral care has to be scrutinised in this study as a crucial dimension of the unique identity of pastoral care which contributes to the holistic care of individuals in distress within the helping professions.

As mentioned in the introduction, several studies have corroborated the important role of spiritual care in the multi-disciplinary team of the helping professions (Orton 2008;

Puchalski & Ferrell 2010). The unique contribution of pastoral care in this context validates the role and status of pastoral care as part of the multi-disciplinary team. However, it is essential that pastoral care be clear on its role and contribution in these contexts as some authors have suggested that this may not be the case. (Puchalski & Ferrell 2010). This study hopes to clarify obscurity regarding pastoral role and identity within the context of the helping professions.

Pattison (2000) refers to this essential aspect as it relates to the identity of Christianity and pastoral care – an entire aspect of Christianity which he claims is being excluded in the name of unconditional acceptance and positive regard in pastoral care giving (2000:52). This is certainly an aspect of the identity of pastoral care which should be examined in this study. Campbell refers to this as the 'problem of moral judgement in pastoral care' (1981:5).

In his *Critique on Pastoral Care*, Pattison (2000) highlights several aspects of pastoral care which is found to be wanting and which might contribute to how the distinctiveness of pastoral care can be re-established. One important aspect which Pattison's (2000) claims need clarity, is that of *defining* pastoral care. This is one of the key tasks of this study in regaining clarity on pastoral care identity. Further reference will be made to Pattison's (2000) exposition and to the current conceptualisation of pastoral care in the postmodern context.

Another aspect which can be regarded as confusing to the identity of pastoral care, is the interdisciplinary nature of pastoral theology and practical theology. *The Blackwater reader in Pastoral and Practical Theology* (Woodward & Pattison 2000) is helpful as a resource guide to explore some of the intricate interrelatedness between pastoral and practical theology from various perspectives, be it historical, academic or theological. Similarly the highly esteemed serves a similar purpose. These works aid in gaining insight to the conceptualisation of pastoral care as a profession and are essential references to creating a clearer profile of the identity of pastoral care.

Campbell (1981:18) highlights the importance of the images, metaphors and symbolism associated with pastoral care giving and claims that these have seen a decline in significance and impetus for modern man and suggests that they be revised

to be more relevant to current perceptions and paradigms. This aspect is closely related to the integrity of pastoral care, according to Campbell (1981:18-25).

However, there is a broader concern for pastoral care in its entirety and this is dealt with most earnestly by Oden and Browning (1984:26). According to them there is the context of the entire Christian tradition of care as recorded in ancient texts which has to be regained and honoured again. Furthermore, there is the contention of the office of pastoral care by the ordained minister within the context of the faith community. If pastoral care is to regain its authenticity as a unique helping profession, this rich body of tradition has to be accounted for. It can no longer be seen to be separate from its origin (Campbell 1981). The implication could be made that this drifting away from the traditional foundations has contributed largely to the crisis in pastoral care identity today.

In considering the road to professionalisation of pastoral care, contributions of the earlier pioneers who shaped pastoral care as a profession have to be reviewed. Aden and Ellens (1990), trace the legacy of Boisen and Hiltner and their passion for the metaphor of the *living document* in pastoral care. This legacy should be further examined especially in terms of its subsequent influence on the development of pastoral care-giving in the United States and the rest of the world. Pattison (2000) and others (cf. Clinebell 2011) also refer to the impact of the development of pastoral care in the United States. This can be seen as a significant aspect of the professionalisation of pastoral care for the purpose of this study. Because of the extensive scope of the professionalisation, the definition and conceptualisation of the concept is dealt with separately in an entire chapter (see Chapter 4).

Other aspects of pastoral care identity relate to the role and status of pastoral care in relation to other helping professions. In considering the role of chaplaincy in the healthcare systems of developed countries such as England, Scotland and the USA, Orton (2008:113-131) touches on some of the challenges pertaining to the role and pastoral care in relation to other professions in healthcare. According to her, pastoral care giving is often determined by the historical contexts in which they were located in specific countries, which in turn tends to impact on the role and status of pastoral care. In most cases referred to by Orton, the parochial model for pastoral care was

used where pastoral care giving was essentially faith-based. The roles and protocol for pastoral care was mostly not clearly defined or diffuse. However healthcare reforms saw pastoral care under pressure to become more patient-focused and integrated, with greater emphasis on efficacy and evidence based services (Orton 2008:114-131). These aspects will be further investigated, using more current literature and with reference to the South African context.

In South Africa there is not yet a professional body of affiliation for pastoral care practice. Apart from a professional association, namely, The Southern African Association for Pastoral Work (SAAP) which serves as an interim body to co-ordinate and provide structure.[1] On 6 April 2013 SAAP held a discussion workshop to evaluate the needs and professional identity of pastoral care in local context (Willers 2013). According to SAAP minutes this meeting was poorly represented as only two universities were in attendance; furthermore, the outcome was inconclusive, despite the long list of concerns and challenges drafted by the organisations represented at the meeting (Williers,2013). One of the challenges was as follows: 'The professional identity of pastoral care is currently related to Christian Ministry. Can we continue to use this exclusive language in a professional capacity?' This statement seems to summarise the ambiguity of pastoral care identity in the South African context, which also appears to echo some of the challenges of identity faced by pastoral care in the broader context of most modern societies. The contributions of local pastoral theologians will therefore be consulted.

A final aspect of pastoral identity which should be examined is current trends and developments pertaining to the paradigms determining pastoral care-giving. Ramsay (2004) gives an account of these new paradigms which influence care-giving. These

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[1] 'The application to the South African Qualifications Authority (SAQA) for the professionalisation of Christian Religious Practitioners has been approved on 6 October 2017. The result is that the Southern African Association for Pastoral Work (SAAP), which functioned from 30 May 1991 to 6 October 2017, is being transformed into the Council for Pastoral and Spiritual Counsellors (CPSC). CPSC is a specialist council of the Association of Christian Religious Practitioners (ACRP), now recognised as a professional body. In addition to CPSC, the Council for General Ministry Practitioners (CGMP) and Council for Ministry Training Practitioners (CMTP) function under the ACRP umbrella. The lengthy approval process entailed an assessment of the ACRP application, a SAQA site visit to the ACRP head office in Pretoria, a submission to the SAQA Quality and Standards Committee and, finally, submission to the SAQA Executive Committee. All existing SAAP members in good standing, who will now be called affiliates, will therefore be transferred to the new professional body and to our specialist pastoral counselling council' (The Southern African Association for Pastoral Work (SAAP) 2017, http://www.saap.za.net/).

include communal contextual and intercultural paradigms; pastoral theology as public theology; issues of difference and the asymmetries of power and the internationalisation of pastoral care (Ramsay 2004:ix). Although the scope of this study is too limited to address these in an in-depth manner, these variables are significant and warrant some attention in this study.

1.8. *Research methodology and research design*

Research of a qualitative nature, as is the case with this study, is more explorative and descriptive and develops a hypothesis through a deductive process of analysis (Mouton & Marais 1990). This process of analysis will consist of the conceptualisation or explication of key concepts in the study. It will also require an examination of theories or theoretical frameworks of key concepts. So for example the theological framework of pastoral care and the conceptual framework for pastoral care, would be key areas of assessment for this study. This process will be undertaken by a literature study of major works related to the field of pastoral care. Also by referring to journal articles and existing empirical research findings on the key concepts and how they relate to each other.

Similarly, the concept *professionalisation* needs to be conceptualised by referring to literature and studies on the professionalisation (specifically of pastoral care) which highlight criteria for professionalisation and the development of the professionalisation in pastoral care.

Because of the interpretative and explorative nature of this study, a hermeneutical methodology as proposed by Heitink (1993), Louw (2000a) and Osmer (2008) will be undertaken. Further exposition of their theories and how it applies to this study follows.

The word *hermeneutic* refers briefly to interpretation and meaning in theological understanding (Louw 2000a). Heitink (1993) describes the hermeneutical process as a circular process. This process should take into account contextual and pre-determining factors which influence the process of interpretation - these include historical, social and psychological factors. Subjectivity is another influencing factor and could result in multiple interpretations in the interpretation process. Symbolic interaction – the interaction between symbolic reality and spiritual perception and

meaning, is another factor which affects the interpretation process in theology. The hermeneutical circle can be summarised as a process of pre-supposition; observation/experience; interpretation/discourse; meaning and; action. This process of interpretation can be applied to preaching, catechism, pastoral care and empirical research (Heitink 1993: 190—192). In terms of the research process, Heitink refers to the 'empirical cycle', the process of the research problem; diagnosis; planning; intervention and evaluation (Heitink 1993): These theoretical assumptions will inform the hermeneutical process of this study.

As indicated, this study is both explorative and descriptive. Descriptive in reference to an evaluative description of current literature and empirical studies – and explorative in that it seeks to explore various pre-suppositions, (hypotheses) through explanation and interpretation. As proposed by Heitink's hermeneutical circle, it is an interaction of praxis and theory. Praxis referring to current pastoral praxis and theory in reference to the underlying theoretical frameworks and principles guiding pastoral care.

Osmer's (2008) explication of the four tasks of practical theological interpretation, also provides valuable guidelines for methodology and epistemology in research in pastoral theology. The four tasks, *(descriptive-empirical; interpretive; normative* and *pragmatic*) are also conceived by him as a hermeneutical circle, as they interface, interact and interpenetrate (Osmer 2008:10-11). According to Osmer, this is what distinguishes pastoral theology from the social sciences hence his proposal that a spiral be used to conceptualise the interplay between pragmatic, normative, descriptive and interpretive tasks in theological interpretation. This conceptualisation is essential to illustrate the interconnectedness between ministry and academy.

Osmer's (2008) conceptualisation of theological interpretation is useful for outlining the methodology of a study of this nature where there is expected to be frequent cross reference and interplay between theory and praxis in pastoral care. His schema helps to sift through some of the complexities of the inter-relatedness between theories and praxis, values and norms distinctive to pastoral care; also to the development of new insight in pastoral care praxis. Heitink's (1993) model displays a similar interplay between praxis and theory in practical theology.

Osmer's model for theological interpretation also helps us understand and highlight the distinctiveness of pastoral theology in relation to the social sciences. As Osmer points out, "we might be the only discipline to develop normative theological perspectives to interpret research and at the same time attempt to influence the field of investigation" (2008:11).

In this study, based on Osmer's (2008) conceptualisation, the descriptive-empirical task would be defining current struggles (of identity, role and status in relation to other helping professions) in pastoral care. The interpretive task would include analysing the underlying causal factors with reference to current literature and theological theories. The normative task would possibly include a critical evaluation of norms and values related to pastoral care as key distinguishing elements and the pragmatic task would be recommendations formulated, based on new insights gained, for implementation into pastoral care praxis.

Although Osmer's (2008) use of the theological interpretive tasks is used primarily in congregational context, he does not preclude its use in other theological scenarios. His hermeneutical process can be outlined as follows:

1) Descriptive task: to gather information pertaining to current pastoral care praxis; to discern patterns regarding problem areas as hypothesised in the research problem and to formulate a diagnosis in terms of patterns and dynamics discerned.

2) The interpretive process is closely related to discerning problem areas and will be undertaken drawing from current theories by other authors and existing studies. It includes hypothesising regarding causal factors of problem areas in pastoral care which can be analysed taking into account theories on for example the psychologisation of pastoral care (Sperry 2002).

3) The normative task would include using theological concepts to interpret problem areas discerned. The purpose being to construct ethical norms for future praxis (Osmer 2008). An example of the reinterpretation of pastoral praxis on theological basis is illustrated in the work of Van Deusen Hunsinger (1995).

4) The pragmatic task will assist in determining strategies for future praxis. New insights gained from the interpretation and analysis of current praxis - through

critical assessment of social and theological theory, will help to define future strategies and recommendations for praxis.

Apart from being schematic and very practical, Osmer's (2008) conceptualisation of the process of theological interpretation can be used for all the theological ministries – teaching, preaching, pastoral care and the empirical process.

It is especially relevant as a hermeneutic approach which facilitates interpretation of pastoral praxis and its interlinking with the social sciences - an essential element of the model being that it complements the inter-disciplinarity of pastoral care. The interpretation and examination of social science theoretical frameworks as it relates to pastoral care practice, requires a hermeneutic approach in which interpretation and analysis of current practice in terms of context, dynamics and patterns of 'events, situations, contexts and systems' is key to describing current problem areas in the pastoral care profession. Osmer's (2008) conceptualisation of the descriptive empirical task and the interpretive task, is relevant here.

Furthermore, the schema importantly provides for a theological interpretive process as is outlined in the normative task, which is key to this study's examination of re-examining theological frameworks for pastoral care. Lastly the pragmatic task provides a framework for reflecting on future practice and outlining possible strategies for the future.

Louw's (2000a) model of a hermeneutical encounter encompasses the essentials of Heitink (1993) and Osmer's (2008) approaches with an additional dimension, the eschatology and pneumatology. He locates the eschatological and pneumatological dimensions of his model with God's praxis of salvation, healing, care and guidance in the pastoral care and counselling context. His approach focuses on the accomplished and complete pastoral work of God and its relation through spirituality with the rest of the social sciences. In essence pastoral care and counselling is based on the foundation of God's praxis and relates to the human document within their social context and web of life.

Louw's hermeneutic model of interpretation provides a context for new possibilities of being, for transforming and empowering; to create a mode for love and hope, for pastoral care (Louw, 2000a:102). Heitink (1993) refers to Louw's (2000a) model as an eschatological '*oorwinningsmotief*' (Heitink, 1993:192) Louw's interpretation

provides constructs which can be deployed in pastoral theology as the essential indicators which draw a distinction between pastoral care and other helping professions; between essentially secular paradigms which underlie the social sciences and theological paradigms which underlie pastoral care and pastoral theology. Louw's conceptualisation will prove valuable as a theological construct to 'measure' for theological indicators which distinguish pastoral care from the social sciences. This process is referred to by Osmer as the normative task for theological interpretation – where theological constructs are used to evaluate an area of concern in a ministry (2008:12).

1.9. Outline of the research

The outline of the study will be comprised of the following chapters, which will each in turn contribute to the main objective of the study, namely evaluating the current state of pastoral care identity.

The conceptualisation and operationalisation of the concept *professionalisation*: The implications for pastoral care identity.

Chapter 1 - The professionalisation of pastoral care: a critical assessment of pastoral identity is given to form a background to further examination of pastoral identity, based on the critique by Pattison (2000).

Chapter 2 - A conceptual framework for pastoral care and counselling, is a conceptualisation of pastoral care, and related concepts and disciplines.

Chapter 3 - Challenges presented to pastoral care identity within the scope of care-giving – is a critical evaluation of factors which contributed to changes in pastoral care identity.

Part 1: A critique on the theological identity of pastoral care
Part 2: Conceptualising pastoral care within the current (postmodern) context: A challenge to pastoral identity?

Chapter 4 – The conceptualisation and operationalisation of the concept professionalisation: The implications for pastoral care identity.

Part 1:   Conceptualising professionalisation: A theoretical overview

Part 2: Professionalised pastoral care in South Africa

Chapter 5 - Defining an anthropology for being human in Pastoral Care: A theological perspective. This chapter looks at some examples of seeking to develop a theological anthropology paradigm for pastoral care.

Chapter 6:   Evaluating modern pastoral care identity - Conclusion and recommendations. Key concepts and themes will be analysed from which conclusions can be drawn regarding pastoral care identity.

CHAPTER 2: A conceptual framework for pastoral care and counselling

2.1. Introduction

Even though defining pastoral care has been seen as a difficult task due to its complexity, diversity and the vast scope of pastoral care in modern times, it remains an important task. This is especially so given the task of finding fundamental distinctions between pastoral care and other helping professions.

Clarity regarding the conceptualisation of pastoral care is therefore essential. Finding clarity on the nature and scope of pastoral care in a highly complex and pluralist era, will vastly contribute to illuminating the distinctive identity of pastoral care in relation to the social sciences. The key task of this section on conceptualisation of pastoral care and related concepts, would be to highlight aspects of pastoral care which make it uniquely *pastoral* and distinctive in identity, role and status when juxtaposed to other helping professions.

Several other key (related) concepts form the conceptual basis of this study and need clarification because they are often used in close proximity to each other and have a high degree of inter-relatedness. As this study seeks to distinguish the unique identity of pastoral care within a multi-disciplinary professional context, clarification of these concepts will help to distinguish the unique indicators of pastoral care from other the helping professions. This is especially true because of the interrelatedness of, not only certain concepts, but certain fields of theology. The task is also to highlight how these fields are connected and how they contribute to the identity of pastoral care. Concepts which are especially closely linked are for example: *pastoral care, pastoral counselling, pastoral care-giving and spiritual care, pastoral theology and practical theology*. Concepts such as *pastoral care* and *pastoral care-giving* are often used interchangeably in literature, which can lead to confusion, especially in terms of status, role and identity in pastoral care. These concepts will be conceptualised as separate concepts here, however. Other related concepts such as *spiritual care, spirituality, pastoral identity, pastoral practice* and *pastoral ministry*, will also be explored.

From the conceptualisation below we will see the interconnectedness between practical theology and pastoral care. Key theological indicators which can be illuminated by the above conceptualisation. This will serve as a framework for theological criteria when considering theory formation for a theological model for pastoral care.

Whereas *practical theology* provides the broad theological framework, *pastoral care* can be seen as the manifest tasks of care in a practical sense – as is reflected in the definition of Clebsch and Jaekle (1975) which most authors refer to. From the conceptualisation of *pastoral theology* and *practical theology* in the following sections below I will also consider these two fields of theology to form the basis of pastoral care and recognise that pastoral care should not be seen simply as a branch of theology which stands on its own. Rather, it should be seen as placed within the framework of both pastoral and practical theology.

It is noted that pastoral care is defined by most leading theologians on the basis of the functional indicators used by Clebsch and Jaekle (1975). These indicators include the functions of healing, sustaining, reconciling and guiding in pastoral care-giving. However, some authors wisely advocate a broader perspective when defining pastoral care – both theologically and historically, since many still succumb to a reduced form of pastoral care which focuses on tasks and indicators whilst neglecting the theological foundations and being functions (Louw 2000a; 2000b). This is essential if the reduction of pastoral care into mere tasks or indicators, is to be avoided. This way of viewing pastoral care renders it entirely separate from the Christian context and devoid of a unique identity in relation to the other helping professions.

Pattison (2000) is one author who succeeds in avoiding a reductionist focus on tasks and indicators and gives a more extensive conceptualisation of pastoral care in his *Critique on Pastoral Care.* The prevailing unwillingness to define pastoral care is ascribed to amongst others, 'pastoral pragmatism' – that is, pastoral care is a matter of 'doing not thinking'. On the other hand, this broad, all-inclusive perspective could also be attributed to the multi-faceted nature of pastoral care, which makes it difficult to encapsulate pastoral care in a single definition; lastly, due to the diverse nature of pastoral care which makes it difficult to define (Pattison 2000:6).

Pastoral care throughout the ages has been associated with the pastoral activity of the church. A conceptualisation of pastoral care without reference to these activities or elements of care as referred to by Clebsch and Jaekle (1975), would be merely theoretical.

In recent times authors have continued to refer to the earlier conceptualisation of pastoral care as the 'care of souls' (Louw 2000a; Oden 1984; Pattison 2000; Heitink 1979). The focus of this study, where pastoral identity is under scrutiny, we would do well to revisit the traditional notion of *cura animarum* – even though the complexities and 'nuances' which pastoral care has assumed in these past few decades, makes revisiting the traditional view of pastoral care an exceedingly complex task. Since the scope and diversity of pastoral care in modern times has grown exponentially, there are multi-faceted aspects which make up the generic term '*pastoral care'* (Pattison 2000:11). These new aspects should not be excluded and will receive in-depth consideration in the section on current and contextualised pastoral care.

 The dilemma of conceptualising pastoral care arises from the fact that, should the emphasis be placed on the traditional, the growth in therapeutic and interdisciplinary skills might be compromised. If the traditional is ignored, we have the resulting forfeiting of Christian identity and theological foundations as the current dilemma with pastoral identity indicates. The challenge is that all the nuances of pastoral care be held in tandem, without compromising the old or the new, or without the one dominating the other. It means that the traditional, pastoral attire of *cura animarum* care within the context of the Christian community be sustained, as well as the complexities of modern pastoral care with its professional, skill orientated façade. A conceptualisation of contemporary pastoral care needs to take all these aspects of pastoral care into account.

Once again, reference is made to the conceptualisation of practical theology by Swinton and Mowat (2006) and how this can prove to be a 'template' for a theoretical framework for the conceptualisation of pastoral care, taking all aspects of its development into account.

Another aspect which should be taken into account when conceptualising pastoral care is that pastoral care today is focused almost exclusively on *counselling* or *therapy*

and thus is no longer restricted to the office of the church, but that professional therapists or counselors have to a large extent monopolised the counselling activity. This is true especially in North America. In Britain the pastoral care landscape is slightly more traditional. The dominance of counselling in pastoral care could be related to the strong influence of psychology over the past five decades. In a broader sense this can be seen as an exclusive, narrow focus on the tasks (mainly counselling) and indicators of pastoral care, whilst neglecting the theological foundations and therefore neglecting the theological context of pastoral care. It has been the result of the moving away from the other theological functions of the church and viewing counselling as an isolated function of pastoral care. The interaction of all the functions of the church are neglected, which dilutes the theological context and content of pastoral care as a whole (Pattison 2000).

The term *pastoral care* in modern context, has become even 'wider and more loosely construed' in terms of connotations, context and application (2000:8-9). Furthermore, Pattison (2000) holds that Christians no longer have exclusive monopoly on the term 'pastoral care'. This has been confirmed by current literature where pastoral care has evolved into generic care-giving in order to accommodate non-Christian religious beliefs and cultural diversity. This is especially true within the context of health care (Pattison 2000; Swift 2009; Roberts 2013; Doehring 2006).

Other types of care which are labelled pastoral, but are, as Pattison (2000) points out 'anything but pastoral' and that the use of the word seems superfluous in such instances. Pattison (2000) does, however, warn against either too broad a view, as discussed previously, or too narrow a view of pastoral care. The former refers to all types of caring being branded 'pastoral' and the latter to care exclusively administered by 'recognised pastors of churches' – in other words, care attached to the office of the church.

Another category of pastoral care is care by (lay) persons who have been trained in pastoral care. Should their care be deemed 'pastoral' merely because of pastoral training? He suggests that 'the *context, motivation* and *content* of the care action might hold *significance* in recognising whether an act is pastoral or not; or if the act

impacts on the individual's spiritual life and development', it could be deemed pastoral (Pattison 2000:10).

Clearly conceptualising *pastoral care* today has become much more complex than in earlier times when it was attached exclusively to the nurturing of the church body. In present times, several factors have to be considered to determine whether acts of care are indeed pastoral – as has been discussed in the afore-going paragraphs. Yet I would have to agree with Pattison (2000) to at least two factors which constitute pastoral care, namely training and spiritual content. Apart from these two criteria, the context in which pastoral care takes place is also significant. Furthermore, other criteria which help to assess the pastoral nature of care include an important factor which is the transcendental element present in the pastoral encounter (cf. Louw 2000a). This transcendental element is God Himself. Others who have been more explicit about the centrality of God in pastoral care are theologians such as Thurneysen (1963) and Johnson (2007). Thurneysen (1963) sees pastoral care as a part of the gospel proclaiming task of the church – pastoral care's function being to 'bring the individual into a direct and explicit confrontation with the Word of God' (Thurneysen 1963). Others are concerned with the direction and motivation and the use of language (theological) in pastoral care (Pattison 2000:10).

Furthermore, Schipani and Bueckert emphasise pastoral wisdom as an attribute for spiritual care-giver as a means to effective inter-faith spiritual care. To grow in spiritual wisdom includes four dimensions: learning by feeling. This should be followed by 'being' which is essentially 'presence' - special sensitivity and self-awareness of self and others (2009:317).

These criteria contribute to what is truly pastoral in pastoral care identity. It constitutes the theological basis of pastoral care which is the core of authentic pastoral care identity. However, the contemporary scope of pastoral care further complicates its conceptualisation.

Another aspect of pastoral care which could contribute to a reduced pastoral identity is an emphasis on individualised care which robs it of its authentically pastoral identity and negates its *corporate* and *social* indicators (Pattison 2000). By compromising the corporate aspect of pastoral care for an individualised approach, we have an elitist

pastoral care, which would only benefit the privileged few. This aspect of the corporate and social indicators of pastoral care has to be included in any accurate conceptualisation of the nature or identity of pastoral care (see Ramsay 2004; Louw 2000a). In the South African context this is even more relevant in order to reach vast numbers of marginalised communities and where pastoral care has been an elite resource for the White minority.

2.2. Pastoral theology and practical theology

In order to provide a broad theoretical framework for the key concepts of this study, a definition of the theology which provides the basis for pastoral care, namely *pastoral theology* and *practical theology*, will be examined in this section. This is an essential task since the view held here is that these two fields of theology form the basis for pastoral care in a very fundamental way. Furthermore, because these two fields are so closely related, it seems logical to define them in relation to each other. This will illustrate how they fit together into the broader conceptual framework of pastoral care and pastoral theology. Consequently, all the ensuing concepts related to pastoral care, for example, *pastoral practice/pastoral ministry* --- fall under the broad conceptual framework of pastoral and practical theology.

 Woodward and Pattison, in *The Blackwell Reader in Practical and Pastoral Theology,* also recognise the interrelatedness of these two types of theology and ask whether they are in fact the 'same thing' (2000:1). They attempt to answer this question by pointing out the similarities and the differences between the concepts. They also seek to find distinctions by tracing the historical development of the two theologies, which helps us to understand how the theologies fit together; how they developed as separate fields and the chronological order of that development. We will refer extensively to their contribution since it is a very thorough conceptualisation of the scope of pastoral care today.

The above authors define *pastoral theology* as: '… the theological reflection and underpinning that guided pastoral care directed towards ensuring the individual and corporate wellbeing and flourishing of the Christian 'flock' (2000:2). Furthermore, they refer to *pastoral theology* as 'theological activity and tradition' associated with

'shepherding' or pastoring' being characteristic of this field (Woodward & Pattison 2000:2).

Recognising the historical context for the development *of practical theology*, gives us a picture of how pastoral theology fits into the broader conceptual framework. As the aforementioned authors inform us, this theology can be dated back to the German Protestant tradition as part of the academic curriculum in the eighteenth century. The attempt to develop practical theology as an academic field included applying theological principles to the theological activities of worship, preaching, Christian education and church government. It was an attempt to make theology acceptable as a scientific, academic subject within the university context. The focus was thus more academic with the application of scientific principles, as opposed to focusing only on theological activity (Woodward & Pattison 2000).

Once again, what is the distinction between pastoral theology and practical theology? It would appear from the discussion of the aforementioned authors, that the concepts have different historical backgrounds and different uses. Whereas *pastoral theology* refers to the theological underpinnings of pastoral care within the Christian community, *practical theology* has a broader range, which are not only limited to pastoral care activities within the Christian community. It provides leverage beyond the limited confines of the pastoral imagery which modern people might have an aversion to (Campbell 1985). Practical theology also provides for a more academic and scholarly focus, being concerned with establishing broad theoretical, theological and ethical frameworks for addressing issues which extend beyond merely the pastoral tasks.

Having referred to some of the distinguishing features which assist in drawing a distinction between *practical theology* and *pastoral theology*, the question remains, can they be separately defined? From the following section it is apparent that they have been defined as separate concepts.

In *The Blackwell Reader*, Woodward and Pattison (2000) refer to a few definitions to define the two theologies respectively. *Pastoral theology* is defined using the threefold definition cited in the *North American Dictionary of Pastoral Care and Counselling*:

1.   "… the branch of theology which formulates the practical principles, theories and procedures for the ordained ministry in all its functions …"

2.   The practical theological discipline is concerned with the theory and practice of pastoral care and counseling …

3.   A form of theological reflection in which pastoral experience serves as a context for the critical development of basic theological understanding … (Hunter 1990:867 in Woodward and Pattison 2000:4).

Reference is also made to a British dictionary on pastoral care to define *pastoral theology* as 'the theological study of the church's action in its own life and towards society, in response to the activity of God' (Woodward & Pattison 2000:5). This is a broader definition which could be critiqued as being to all-inclusive and vague. It does, however, place emphasis on the activity of the church and the activity of God in reciprocity. It also brings to the fore the importance of the interaction between praxis and theory in practical and pastoral theology respectively.

Another dictionary is quoted as defining pastoral theology as "…primarily concerns the church disciplines of religious education, pastoral care, preaching, liturgy, mission, evangelism and social ministries (Atkinson & Field 1995 in Woodward & Pattison 2000:5). Even though it more clearly defines the 'church's actions', this definition is like the previous definition, broad and vague.

Woodward and Pattison (2000) make reference to a few definitions on practical theology which – is a clear indication of the varied and extensive nature of practical theology. Many authors place emphasis on different aspects of the field. Some definitions are quite lengthy and multi-faceted, which further reflects the multi-faceted nature of the discipline.

So, for example, the *Blackwell Reader* uses the *The Dictionary of Pastoral Care and Counselling's* definition, which is a threefold definition:

1.   A field of study in clergy education covering the responsibilities and activities of the minister and usually including preaching, liturgics, pastoral care, Christian education and church policy and administration.

2.   An area or discipline in clergy education whose subject matter is the life and activity of the church as it exists in the present.

3. An area or discipline of theology whose subject matter is Christian practice and which brings to bear theological criteria on contemporary situations and realms of individual and social action (Hunter 1990:934 in Woodward and Pattison 2000).

The New dictionary of Christian ethics and pastoral theology (in Pattison and Woodward 2000), defines Practical Theology as:

"… all theological thinking … is essentially practical." The social and intellectual context in which theology is brought into conversation with the vision implicit in pastoral practice itself, and with the normative interpretations of the faith handed down in the tradition of the church. Theology thus arises from practice, moves into theory, and is then put into practice again (Atkinson & Field 1995:42).

Woodward and Pattison conclude that pastoral theology and practical theology are so closely related that definitions often overlap and that it would be difficult to separate the two both theoretically and in practice (2000:6). To illustrate the interrelatedness, Woodward and Pattison point out several commonalities which exist between the two fields of theology:

- Pastoral care and practical theology are concerned with practice. They are also concerned with relating practice to the Christian theological tradition.
- The Christian community, the church, and its work are a very important focus for pastoral and practical theology.
- Practical and pastoral theology have traditionally been closely associated with the ministry of the church.
- An important focus for pastoral or practical theology is contemporary practices, issues and experiences that bear upon or form a concern for the Christian community (Woodward & Pattison 2000:6).

Hence their joint definition *of pastoral* and *practical theology*:

Pastoral/practical theology is a place where religious belief, tradition and practice meets contemporary experiences, questions and actions and conducts a dialogue that is mutually enriching, intellectually critical, and practically transforming (Woodward & Pattison 1994:9).

They recognise that this is a rather broad, phenomenological definition which does not take into account specific tasks and activities such as for example pastoral activities or the tasks of Christian ministers (Woodward & Pattison 2000:7). It does however provide a descriptive definition of the respective fields of theology.

More recently writers such as Ramsay (2004) distinguish between the different emphasis of distinction by various denominations such as Catholic, Protestant and Evangelical. This study will not engage in such denominational distinctions. Rather, reference will be made to the church in its broader context, with the emphasis being on Christianity as a distinguishing feature for pastoral care or theology. We will therefore only refer to Ramsay's broad definition of pastoral theology as being: '… pastoral theology is understood as contextual theology that is funded by critical engagement in acts of care or response to needs posed for such care' (Ramsay 2004:5). An interesting additional comment to Ramsay's definition is the following:

> It requires methodologies that provide for reciprocity with those discourses such as human and behavioral sciences that deepen theological understanding of and skill in promoting healing and transformation while respecting the distinctive norms and values of each 'conversation partner' (2004:9).

This latter part of Ramsay's definition recognises that pastoral theology can glean from the skills and methodologies of the human sciences for effective healing. The call to retain the unique norms and values of the respective professions is helpful, especially in view of the strong core of values inherent in Christianity and by inference, pastoral care and pastoral theology. Furthermore, Ramsay's definition points us to a more current, post-modern conceptualisation of pastoral care which will be expanded upon in the following section of this Chapter.

The above definitions are essentially definitions and not full conceptualisation of the concepts discussed. It is, however, functional in outlining the activities with which the fields of theology are associated. Also, as discussed in the critique, they highlight the essentially Christian context of traditional pastoral care.

In order to further conceptualise pastoral care, we refer to the work of Swinton and Mowat (2006) who provide a more current and extensive conceptualisation – as is evident in their exposition on practical theology. It recognises the complexity and

diversity of the discipline, reflecting the concern of the field of study for the diversity of human experience, whilst at the same time providing a comprehensive vie of the interconnectedness between practical theology and pastoral care – an aspect which is viewed as key to reconnecting pastoral care to a theology basis for pastoral care. Because Swinton and Mowat provide an excellent exposition of this connection between practical theology and pastoral care, we shall consult their conceptualisation as an illustration of this connection. The authors use the following definition as a basis for the conceptual framework for practical theology (2006:4):

> [Practical theology is] … dedicated to enabling the faithful performances of the gospel and to exploring and taking seriously the complex dynamics of the human encounter with God.

The role of Practical Theology in this definition is seen as that of overseeing the performances in accordance with Scripture. The analogy of a stage whisperer in a play is used to illustrate the fact that, even though there are many diverse forms of interpretation in performance – the core is remaining true to the script of the gospel (Swinton & Mowat 2006:5):

> Practical Theology recognises and respects the diversity of interpreting within the various expositions of the performed gospel and seeks to ensure and encourage the Christian community to remain faithful to the narrative of the original God-given plot of the gospel and to practice faithfully as that narrative unfolds (Swinton & Mowat 2006:5).

Human experience is taken seriously, but it cannot be seen as a 'source of revelation' of God, the cross and the resurrection. Rather human experience is where the gospel is 'grounded, interpreted and lived out'. This is where the hermeneutic role of practical theology becomes apparent. Human experience is also where the work of the Holy Spirit is located (Swinton & Mowat 2006:6). Thus human experience is seen as the place where theological reflection and interpretation (hermeneutic task) becomes manifest.

With the above in mind, the authors provided the following provisional definition of practical theology:

> Practical Theology is critical theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful

participation in God's redemptive practices in, to and for the world (Swinton & Mowat 2006:5)

According to the authors, four key points are highlighted in this definition, namely:

(1) Practical theological inquiry is critical;

(2) Practical theology is *theological* reflection – especially in view of criticism that it has lost its theological roots. The latter aspect is very pertinent in light of the aims and objectives of this study. As the authors rightly point out, having used other sources of knowledge, the primary theological task has been marginalised. Placing pastoral care in this theological framework as a branch of practical theology, immediately forms a firm framework for pastoral ministry, practice and identity.

(3) Practical Theology does not only reflect critically on the practices of the church and the experiences of Christians, but also on the practices of the world and how these practices interact with each other (Swinton & Mowat 2006:7). The difference, however, between faith practices and the human practices is that the church lives in the light of the revelation of Christ and with the view of this world as creation of God, whereas the world does not share this perspective.

(4) The primary task of Practical Theology is to ensure and enable faithful practices. The goal being: to ensure faithful living and authentic Christian practice and expectation (Swinton & Mowat 2006:6--7).

This conceptual understanding of Practical Theology cannot be over-emphasised for the purpose of this study. It is vital that Pastoral Care retain or reclaim its theological basis by recognising its connection and per implication its intrinsic theoretical and theological connection to pastoral and practical theology. Without it, it becomes another fad secular theory attaching itself to any new psychological trend. Practical theology as conceptualised here, provides for pastoral care a valuable theoretical undergirding for pastoral identity and practice. It embodies the core values of the gospel and Christ's redemptive work in the world. This is what separates true Christian pastoral care from secular care – as is also emphasised in the conceptualisation above. So even though human experience is taken into account, that experience does not form the basis (is neither the goal nor the endpoint) of practical theological

reflection. Rather, the goal of Practical Theology is to "ensure, encourage and enable faithful participation in the continuing gospel narrative (Swinton & Mowat 2006:9--10).

In their conceptualisation of practical theology, Swinton and Mowat (2006). recognise the reality of sin and the need for redemption. Hence, the approach of 'hermeneutic suspicion' in the task of theological reflection. It is also fundamentally concerned with the discernment of truth and the importance of normativity (in relation to theological practice). The starting point for theological reflection is thus not human experience, although this is taken seriously. Rather, it is 'God and the revelation which God has given in Christ'. This is the starting point for Practical Theology. This is such an important aspect that the authors contend: 'The discipline of Practical Theology emerges as a response to, and a recognition of the redemptive actions of God-in-the-world and the human experience which emerge in response to those actions (Swinton & Mowat 2006:10-11).

Thus practical theology should be seen as that theology which focuses on interpretation of the practices of the church and the world. This is an ongoing endeavor referred to as *theoretical inquiry* (cf. Osmer 2008). It therefore remains relevant in the interpretation of church and human practice in the world. This is exactly the theoretical inquiring characteristic which makes it relevant to providing a theoretical framework for pastoral care and pastoral practice. It has the potential to provide direction through shared goals and values. In fact, as a branch ministry overseen by *practical theology*, it is imperative that *pastoral care* is guided by the theoretical framework of the discipline of Practical Theology. This is key to shaping *pastoral care identity*. Furthermore, the role of oversight by Practical Theology regarding pastoral care praxis, through critical theological reflection and interpretation, is a role which needs to be re-instated and re-emphasised – in order to re-claim the distinctly theological nature of pastoral care. The fact that Practical Theology is both theoretical and practical - its primary goal being guiding and transforming future practice, makes this even more relevant to the oversight of pastoral care. This is a hermeneutic task, reflecting critically on the practice of faith in light of the Scriptures. In this study we will look at some hermeneutic applications of pastoral care by theologians who have made important contributions, for example, Osmer (2008)

provides a very practical and theologically sound application which could provide a theological framework for pastoral care and practice.

Hence, for the purpose of this study, the conceptualisation of pastoral care by Swinton and Mowat (2006) is significant in that its focus is primarily a Christian perspective on: 1) the practice of pastoral care within the Christian tradition; 2) the emphasis is on the theological undergirding of pastoral care practice; 3) it is related to the lived experience of persons inside and beyond the Christian community; 4) the emphasis of practice within the context of the community of faith; and 5) the focus is both on theory and practice.

Furthermore the authors help to expand on the existing theological conceptualisation of pastoral care by highlighting the centrality of God, the gospel and how human experience is interpreted within the context of these paradigms. They provide an unapologetically Christian context for the hermeneutic task of pastoral care. In addition to which they provide a scientific approach which makes pastoral care both subjective and rational, making it highly relevant to a current, postmodern, context. Although, this Christian context might arguably provoke criticism in a postmodern society, where the call for an accessible, non-value-laden pastoral care (spiritual care) is uppermost. Yet in order to re-affirm its authentic theological identity, such a distinction is necessary. The authors and other leading theologians recognise the importance of re-establishing the theological roots of practical theology (and by association pastoral care) , and still remain relevant by recognising that practical theology not only reflects on the practices of the church, but also the practices of the world. This view makes it both authentically theological, yet relevant to the world in which it finds its context.

2.3. Defining pastoral care

Having considered some of the key indicators and criteria which could be seen as contributing to pastoral care identity, we now consider tentative definitions which might form the basis of further conceptualisation of pastoral care. Once again we us Pattison's (2000) definition, which is developed, using the definition by Clebsch and Jaekle (1975) as it is seen to do justice to some or all of the indicators of pastoral care within a Christian context:

> [Pastoral care] … consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns (in Pattison 2000:11).

Despite his use of this definition, and the fact that he recognises its usefulness (these past few decades) Pattison does not hesitate to immediately point out several shortcomings:

- The fact that representatives of the church, limits pastoral care to pastors and is therefore primarily a clerical activity, excluding lay persons;
- The definition is problem-centred in that it is focused on 'troubled' persons.
- It is therefore essentially individualistic in its emphasis of persons to the exclusion of groups and communities;
- The wider Christian community and its tradition are not seen as important in terms of context or resource.

Pattison claims that Christian pastoral care should be responsive to all needs, not only those which arise 'in the context of ultimate meanings and concerns'. This results in a failure to do justice to the 'breadth of human need and pastoral concern.' (Pattison 2000:11-12)

These shortcomings highlight some of the concerns which contemporary theologians have highlighted – for example, clericalism, individualism and alienation from the Christian community (cf Buffel 2004). Buffel (2004:37) maintains that 'pastoral care cannot afford to remain chained to Western individualism and clericalism'. Buffel, like Pattison (2000), calls for contextual and communal 'participation in both the theory and practice of pastoral care' (2004:37).

Pattison (2000:13) suggests that a wider, more general definition which takes more factors into account – in terms of the passage of time, developments and the very changeable nature of pastoral care, and proposes a definition which should be more workable in this regard. It 'gives the term more clarity and finitude without being unduly restrictive' (Pattison 2000:13).

'Pastoral care is that activity, undertaken especially by representative Christian persons, directed towards the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ to God' (Pattison 2000:13).

In the compilation of this definition Pattison has taken into account pastoral practice, historical tradition of pastoral care and placed it in a biblical context, which forms further pivotal criteria for pastoral care identity namely the *centrality of the gospel*.

As far as the historical emphasis of pastoral care through the ages, the 'underlying common denominator' which Pattison found, was the struggle with sin and sorrow. Pattison also attempts to address the broad notion of pastoral care as 'activity', or at the other end, a highly trained skilled person. Rather, it is a specific activity with a definite motivation and direction by a carer who has 'become a particular kind of person' – namely a person with a distinctive vision and perception (Wright in Pattison 2000:14). He notes, 'depth, direction and being are important in pastoral care' (Pattison 2000:14). Louw (2000a) and Clinebell (1981; 2013) have also placed much emphasis on the person or being of the person providing care. We can distinguish this element – namely the *person* or *being* of the pastoral carer as another distinguishing feature of pastoral care identity which has been dealt with extensively by theologians such as Louw (2000a) Heitink (1979) and Campbell (1981; 2013).

Pattison (2000) has expanded on the notion of a particular representative of the clergy to 'representative Christian persons' in his definition to include lay persons representative of the church and not only to the pastoral office. His definition has a two-fold purpose of on the one hand being more inclusive and on the other hand, avoiding the danger of pastoral care being undertaken by 'all manner of persons' – but on behalf of the Christian community (Pattison 2000:14; Lyall 2001). Lyall's (2001) exposition addresses the critique of clericalism, yet also addresses the marginalisation of the clergy, without negating the role played by lay persons in pastoral care.

Furthermore, Pattison also attempts to address the narrow, individualistic view of pastoral care by acknowledging that sin and sorrow is often within a societal or systemic context and that pastoral care should also function within such a context (Pattison 2000:15; Ramsay 2004).

Another aspect of contemporary pastoral care which differs from the historical notion of pastoral care as being care directed exclusively to Christians by the church, is the notion that pastoral care today is also addressed at non-Christians. This is referred to as sector ministries (e.g. hospital chaplaincy) (Pattison 2000:15; cf Swift 2009, Roberts 2011; Doehring 2006). This aspect of pastoral care is especially relevant in an exposition of the identity of pastoral care in the modern context, especially as it relates to professionalisation. It confirms the Christian calling of care being not only for the Church, but for the world, and can be further espoused as another critical attribute of Christian pastoral care. Pattison refers to the fact that any definition of pastoral care should have 'a universal element' (2000:16).

Finally the key attribute encapsulated in Pattison's definition of pastoral care is 'the explicitly theological and transcendental content' of his definition (Pattison 2000:16):

> Although pastoral care draws on secular skills such as psychological skills, there has to be an element which sets pastoral care apart from other forms of (secular) care – lest it forfeits its distinctive character. Hence his view that: 'it is important that pastoral care should maintain a Christian vision, a spiritual life and a sense of being rooted, grounded in and orientated towards God ... (Pattison 2000:16).

This is a similar view held by Ramsay (2004) who calls pastoral care to an ecclesial theology of pastoral care. This is the transcendental element which should be peculiar to Christian pastoral care. However, when conceptualising *pastoral care*, it is not simply considering the indicators which pastoral care should exemplify, rather the forms overall aim (or motivation) should also be considered. This aim is, according to Campbell (in Pattison 2000:16), the aim of ministry: '… to help people to know love, both as something to be received and something to give'. For Pattison the value herein lies with the linking of pastoral care with ministry as a whole, since it is his view that, essentially, pastoral care is an integral part of all ministries of the church. The characteristic indicators of pastoral care should however still be distinguishable in order to recognise its distinctive functions – these are the indicators of healing, sustaining, reconciling, guiding and -- an additional one identified by Clinebell is *nurturing* (ibid 2000:17). This would then be in alignment with the theological basis of

pastoral care, as discussed in the above section on the conceptualisation of practical theology.

Clinebell's definition also includes most of the essential aspects/ indicators which Pattison emphasises as critical to an accurate conceptualisation of pastoral care:

> Pastoral care is the broad ministry that includes the many ways that spiritually energised care is given to the people in faith communities for the basic purpose of enabling them to live life with the maximum possible wholeness in their dark valleys, sunlit peaks, and everyday plateaus. This means living constructively with personal meanings and larger purposes beyond themselves that motivate them to reach out to the needs of others … (2011:8).

2.4. Defining pastoral counselling

Whereas pastoral care is the broad ministry of care which encapsulates various forms of care by the faith community, pastoral counselling would be one of those forms of care. Lyall emphasises that pastoral counselling is one of the facets of the ministry of pastoral care and that pastoral care rather than pastoral counselling is the normative pastoral ministry of the church (2001:15). This is an important distinction in view of the dominance of pastoral counselling in the last five decades. It is also an important distinction in this study as it has definite implications for the identity of pastoral care. We will be referring to a few definitions of counselling in order to gain clarity on its specificity in relation to the broader concept of pastoral care.

McKeever (in Clinebell 2011:10) refers to Clinebell's revised version of *Basic Types of Pastoral Care and Counselling* where pastoral counselling is defined as follows:

> A focused form of pastoral care geared toward enabling individuals, couples, and families to cope more constructively with crises, losses, difficult decisions, and other anxiety-laden experiences.

As with most definitions, this could seem vague, narrow or broad, from whichever perspective one might care to view it. Further description might be required in terms of the functions, the persons who practice counselling and the context and motivation of counselling – in order to gain clarity on the boundaries of the concept.

Mc Keever's (in Clinebell 2011:10) definition does in fact expand on some of the parameters which distinguish the concept of pastoral counselling from related

concepts, such as pastoral care, for example. This is very helpful for conceptualisation in this exercise. Pastoral counselling, in contrast to pastoral care, is aimed explicitly at recipients who have (expressed) a desire for help. It is therefore a voluntary, mutually collaborative service. As Benner (in Louw 2000a) states, it is a structured form of caring.

Hence, being structured, it involves setting boundaries such as a mutual understanding of the goals, duration of counselling and the responsibilities of the counselor and the person seeking help (McKeever in Clinebell 2011:10). A further characteristic of counselling relates to the context in which it takes place. It is usually undertaken by parish clergy, chaplains and (religious) lay counselors (ibid10). However, if we take into account the criteria which Pattison (2000) outlined regarding contemporary pastoral care, we would note that pastoral care is no longer exclusively practiced within the church context. This is especially true in the light of the extensive professionalisation of pastoral care, which often results in pastoral care not necessarily being practiced within the context of the church. Similarly, and more especially, counselling, is practiced extensively by professionals in various contexts. As Pattison pointed out, when defining pastoral care, context remains a crucial criteria for establishing parameters for definition (2000). It is evident in Clinebell's definition that the context of the church or Christian community is audibly absent. Contemporary theologians have found Clinebell's emphasis on growth and nurturing helpful and have built on this. Lyall (2001), for example also includes change and growth, but is more conscientious in his inclusion of the importance of biblical assumptions and that counselling takes place within the context of the Christian framework:

> Christian counselling can be defined as that activity which seeks to help people toward constructive change and growth in any and every aspect of their lives. The aim is to achieve this through a caring relationship with agreed upon boundaries, according to Biblical assumptions, aims and methods practiced within the framework of Christian commitment, insight and values (Lyall 2001:15).

Lyall stresses that, in conceptualising pastoral care, there should be boundaries drawn to distinguish between Christian counselling and secular counselling (2001:15). He points out several characteristics which distinguishes pastoral counseling from other types of counselling.

Lyall's emphasis on the Christian commitment and values sets this type of counselling apart from other types of counselling. It provides the unique context and belief system for counselling, which Pattison also stresses as being peculiar to pastoral counselling (2001:15). Lyall (2001) refers to this definition as 'a statement of faith' which sets the theological parameters for counseling. This is the crux of what sets pastoral counselling apart from secular counselling and is, once again, pertinent to determining the context and essence of pastoral identity and pastoral care. Lyall's (2001) assertion that it is a statement of faith is apt, given the vastly diverse belief systems which exist between secular and pastoral (Christian) counselling. Secular counselling places a strong emphasis on value-free counselling, but as some authors have noted, secular counseling often reflects values more explicitly than pastoral counseling and that it is essentially impossible for any counselling to be entirely value-free (Lyall 2001; Pattison 2000; Campbell 1985; Louw 2000a; Stone H.W. 1996).

Firstly, it is based or grounded in a coherent theory and is committed to a high standard of experience-based learning, with competent supervision. This theory is however subject to a critical assessment of what it means to be human, from a Christian perspective. Secondly, pastoral counseling recognises human religious experience and is not excluded from the understanding of what it means to be human. Thirdly, pastoral counselling acknowledges political and social context within the counselling process. Fourthly, pastoral counselling is based on a core set of theological values (Lyall 2001:15-18).

Louw (2000a) summarises the following elements which distinguishes pastoral counselling from secular counseling: the Word and the Spirit are a third factor in counseling; it is essentially a hermeneutic process of interpreting the Christian faith; it has a covenantal character which manifests grace and love; pastoral diagnosis deals with God images and faith development and growth (Louw 2000a:258-259). The secular counselling process alternatively is psychologically orientated with an emphasis on understanding, clarification acceptance mutuality, freedom, responsibility and inner resources (Louw 2000a:257). The goal for therapy is self-realisation and contrasts vastly from goals in pastoral counselling, which according to Louw, can 'never abandon its focus on God' (2000a:257). Even though the Rogerian (psychological) model was adopted widely by pastoral caregivers as a very practical

model, in the absence of methodology in ministry for the counselling process, the danger remains of an either or approach between psychological and kerygmatic approaches. Similar to Pattison, Louw (2000a) identifies elements which distinguishes a 'pastoral conversation' from a secular one. Some of these include content of counselling; the source of counseling, vis the Holy Spirit; the anthropological understanding of the counselee as being created in the image of God; the motivation for counselling; the attitude of pastoral counselling; the objective of pastoral counselling and the context of counselling (Louw 2000a:259). These distinctive elements are similar to those identified by Pattison and are key to drawing a distinction between the identity of secular care giving and pastoral care-giving.

Some authors recommend both. Finding a common path has been the difficulty and has led to a preference for the psychological. Ramsay (2004), for instance, recognises the inclusion of various new paradigms which are pertinent to the contemporary practice of pastoral care and counselling. She defines pastoral counselling as:

> "…a specialised form of pastoral care and accountable to religious communities through skilled representatives of such communities who practice this ministry within or alongside the communities. It is a ministry of relational humanness that intends to integrate critically and skillfully, therapeutic resources with theological understanding in order to facilitate healing and justice for individuals, relationships and communities"(Ramsay 2004:4).

Ramsay's definition seeks to include all the essential elements pertinent to pastoral care and counselling, as well as the theological aspect - even though its emphasis on skillfulness excludes ordinary lay counselors as a special category of counselors within the faith community. It does well to incorporate elements such as the theological aspect and the social aspects of justice and relationships at all levels (not merely individual) (2004). It builds strongly on the definition of Pattison (2000), but seeks to further elaborate both the therapeutic and corporate aspects of care giving.

Even though pastoral counselling has become the dominant mode of care-giving in the pastoral ministry, I agree with Lyall's (2001) sentiment, that it is not the only and should certainly not be so dominant to the extent that it eclipses the broader ministry of pastoral care. Lyall's (2001) call to a re-affirmation of the ministry of pastoral care

and particularly the ordained ministry, is a view which can certainly help to realign the identity of pastoral care and counselling to its authentic foundation in ministry. This is, however, only one aspect of the matter of recovering the theological identity of pastoral care and counselling, as has already been alluded to earlier and will be further explored later on in the thesis.

2.5. Summary

The aim of Chapter 2 was to conceptualise pastoral care as an introductory measure for further analysis in the ensuing chapters. This was done using Pattison's work, *A Critique on Pastoral Care* (2000), as a main theological reference for further critique and evaluation.

Chapter 2 has established a basic theoretical framework for the concept *pastoral care* (in relation to practical theology), from which we can build an assessment of pastoral identity and ultimately an analysis in relation to other helping professions. From the above initial conceptualisation several key features and themes emerge which we can refer to as key indicators which could be associated with pastoral care from a theological perspective. Drawing from the vast and in-depth analysis provided by Woodward and Pattison (2000) some of these key features are as follows:

1)   An excellent historical picture of the development of pastoral care from its church-centred Christian context, to the multi-cultural and I-setting context today.

2)   We could establish basic parameters between closely linked concepts which are helpful in establishing the relationship between these concepts – as a vial basis for theory formation and an insight into its connection to practice, eg. *pastoral theology; practical theology* and *pastoral care*. This forms the basis for further analysis in this study later on.

3)   Key indicators of the historical, Christian tradition of pastoral care emerge – presenting vital hints at some of the indicators which constitute a theological perspective on pastoral care and which can help in forming a comparison and critique on pastoral identity in relation to other helping professions. This in turn will aid in addressing the central question of this study regarding how pastoral care identity is unique in relation to other professions within a multi-profession context. Some of the key indicators identified include: (i) pastoral care is intrinsically related to practical theology, which informs it from a theological and theoretical framework; (ii) it is

therefore a theological action based within practical theology; (iii) its theological content is firmly based on the gospel, the Word of God; (iv) its context is therefore Christian; (v) it is based within the Christian community but its reach is beyond the Christian community; (vi) practical theology, and therefore pastoral theology and pastoral care, 'is about the faithful performances of the gospel … in human encounter with God' (Swinton & Mowat 2006); (vii) human experience is taken seriously, but does not have primacy over the gospel as a source of revelation of God; (viii) the work of the holy Spirit is essential in human experience; Hence, the importance of a pneumatological approach; (ix) in practical theology and pastoral hermeneutics (suspicion) plays a vital role in the task of theological reflection and interpretation with regard to human existential issues such as sin, loss, meaning.

In most of the literature consulted on pastoral care we find that most authors succumb to the focus on pastoral tasks and indicators, neglecting to expand on the theological undergirding upon which these rest (the Word and the discipline of Practical Theology), in effect ignoring those theological foundations – which could explain the confusion regarding identity and focus in pastoral care practice. From Pattison's (2000) conceptualisation we are able to identify key indicators (as discussed above) which point to the underlying theological character or identity of pastoral care. These indicators help us highlight aspects which distinguish pastoral care from other forms of care. They do, however, need to be expounded in further detail in order to highlight a theological grounding. We will particularly need to pay closer attention to a pneumatological approach in pastoral care as is evident from the above discussion, a Christian spirituality with the Word and the role of the Holy Spirit offers a transcendental dimension to care which the secular approaches do not have.

CHAPTER 3: Challenges presented to pastoral care identity within the scope of care-giving

3.1. Introduction

From the aforementioned chapters several themes have emerged which reflect how pastoral identity has been altered, compromised or diminished. In this chapter a broad overview of some of these themes will be sketched, with reference to the literature engaged with thus far. Some themes which are not evident will be supplemented. These are themes which emerge from areas in pastoral identity which have been compromised but have not yet been sufficiently emphasised. For example, the psychologisation of pastoral care has resulted in the assimilation of a new set of secular and psychological values. Some reference will be made to how this has compromised theological identity. Similarly, the neglect of certain areas in pastoral care, such as the *discipline* aspect which had been prominent in earlier times has impacted on the *ethical* and *moral* dimensions in pastoral care. We will reflect on some of these themes as identified and consider the impact of these on the theological dimension of pastoral care. Firstly we shall consider the diminished theological identity of pastoral care by discussing it under various themes which constitute such theological identity, eg.pastoral tasks role and status, amongst others. A further aspect evident from the discussion of the impact of the pastoral care movement as reflected in the contribution of Boisen and Hiltner (in Aden & Ellens 1990), a glimpse of how the scientific perspective impacted on pastoral care identity could be obtained. The pastoral care movement could be seen as the onset of the 'psychologisation' of pastoral care. Further attention will be given to the incremental development of the psychologisation of pastoral care, as reflected upon by theologians from the 1980's onward.

We have referred in Chapter 1 to some of the main critiques regarding the compromised, diminished theological identity of pastoral care practice (Oden 1984; Campbell 1981; 1985, Pattison 2000). These will be expanded upon in greater depth in this Chapter by looking individually at some of the factors which have led to the loss of a uniquely theological pastoral care identity. Some of these factors include the impact of the psychologisation and professionalisation of pastoral care (Sperry 2002);

confusion (diminished) and compromised pastoral role and status – especially in relation to the social sciences/ other helping professions. Closely related to the psychologisation of pastoral care is the progressive dominance of counseling as a method of pastoral care practice. A further aspect which has contributed to diminished theological identity is the secularisation of pastoral care values. This can be considered under the following subsections, namely, Ethics; Discipline; and the influence of Postmodernism.

Part 1: A critique on the theological identity of pastoral care

3.2. The diminished theological identity of pastoral care

Firstly, in considering the diminished theological identity of pastoral care, one can ask the pertinent question, how is this evident? How can we claim that there is in fact a diminished pastoral identity? Not many have been forthcoming in making such claims, but those who have, have come out loud and clear. Campbell (1981) has been one of the prominent theologians who has criticised the modern identity of pastoral care and called for a rediscovery of the authentic pastoral identity. Some of the key problem areas identified by Campbell and others, regarding the loss of pastoral identity, will be referred to here.

In his book, *Rediscovering Pastoral Care*, one of the key problem areas which Campbell (1981) identifies in pastoral identity he indicators to the confusion regarding p*astoral task.* According to him, the success of psychology and the psychologisation of pastoral care in America contributed largely to this development. With regard to the pastoral task and role, the psychologisation of pastoral care has resulted in the marginalisation of the pastoral role and task of the ordained ministry which has resulted in the 'de-skilling' of the traditional pastor who perceives his role and skills and status to be inadequate in the face of accredited, professionalised care and counselling (Lyall 2001:5). Yet there has been a call for these highly unique skills and specialised theological knowledge to be recovered (Pruyser 1976; Johnson 2007; Petersen 1987).

Peterson (1987), for example like Campbell (1981) refers to the diminished role of theology and the centrality of God in pastoral tasks.

3.2.1. Diminished regarding pastoral tasks, status and authority

Pastoral tasks – which are referred to as pastoral acts, are fundamental to pastoral work. Yet they are invisible because of their quiet nature and centrality toward God (Peterson 1987). In the current culture, which is essentially about success and what can be measured, these acts before God can often be neglected. It is a culture which supports being inattentive to God and therefore without real substance (Peterson 1987:9). Furthermore, the demands on pastoral work are often people-centred and not God-centred. Pastoral tasks have become pastoral jobs removed from pastoral vocation (Peterson 1987:9). The traditional ascetical character in pastoral care of our predecessors has been demonised and has resulted in a diminished ascetical theology because of our neglect of the acts of prayer, scripture reading and spiritual direction, there is no substance and integrity to pastoral care, since these very acts are what make pastoral care (work) *pastoral* (Peterson 1987:12). Instead these acts have been substituted for something else and have led to a diminished theological identity in pastoral care. The result has been the legitimisation of secularism and a diminished view of God (theology). It has had as consequence a culture of individualism which is success and out-come based (Puchalsky & Ferrell 2001). To recover the authentic pastoral identity, prayer and the centrality of God should be restored in the context of the Word, the source of all creative being (Peterson 1987:32).

The pastoral task, which should be central to the essence of pastoral care and acts, is being attentive to the Word, exploring meaning (hermeneutic) and a call to hope and formation (eschatological). Stairs (2000), like Sperry (2001) notes that the church is ill-equipped to address the public call for spirituality, or as she calls it, soulfulness. The church has had a confused and cautionary response to the need for spirituality, having become disconnected from its spiritual roots and being too cautious about assuming the role of formal spiritual direction as has been done for centuries by the Catholic Church for example. The Protestant Church has resorted to delegating the task of spiritual direction and care of the soul to the professionals, having reduced its pastoral care to God and the Word alone, and having been wary to institutionalise formal spiritual direction (Stairs 2000:2--5). Care of the soul has thus been subjected to a market driven, secular context as spiritual direction and pastoral care has become

increasingly specialised and professionalised (Stairs 2000:2,6). Also, the church seems unaware or has become neglectful of the rich classical tradition and resources for spiritual direction (Stairs 2000; Oden & Browning 1984; Pattison 2000). Hence, the pastoral task of spiritual direction has been marginalised in today's culture – compared to earlier times when it was central to pastoral care. Yet, it should be at the heart of pastoral vocation, as it is the manifestation of 'unobtrusive signals of transcendence' (Peterson 1987:104; Stone B.P. 1996; Stone H.W. 1996; Louw 2000a).

Other problem areas include alienation from tradition and authority associated with ministry and its perceived paternalism and judgementalism (Campbell 1981:2). The Protestant Church's wariness of control and authoritarianism, based on their theology of the priesthood for all believers, has left a vacuum regarding spirituality and spiritual direction (Stairs 2000:3). The main reason however for wariness regarding formal spiritual care is its enchantment with psychology and psychological skills (Stairs 2000:4). Perceptions of the religious professions as being either too religious or too psychological, or points to a lack of clarity regarding the role and status of pastoral care (Topper 2003:xi).

To a large extent the question regarding *pastoral status* and *authority* can be attributed to the phenomenon referred to as 'postmodernism', which will be discussed in more detail as a challenge to pastoral care in a subsection further on. In broad terms, postmodernism refers to the disillusionment which followed the inability of the sciences to answer experiential issues faced by modern man. The result was a rejection of all absolute truths for 'own truths' and a more pluralist approach to preferred truths and realities. It is a philosophy which determines epistemology and how people relate to the world. The rejection of absolute truths and meta-narratives has very definite implications for how theology, the Christian narrative and ministry, notably pastoral care, is viewed. The essence of this is clear in Campbell's thesis on the alienation of modern man from tradition and authority and preference for an individual journey of the interpretation of truth and faith (Campbell 1981). A recovery of the rich Christian tradition of pastoral care has been called for, even though in modern times this has become increasingly difficult.

As discussed in Chapter 1, Campbell identified three obstacles which prevent the recovery of the richness of the traditional pastoral care identity: the absence of theological consensus within the Reformed tradition regarding pastoral care; the complexity of motivation; and uncertainty regarding the pastoral role (Campbell 1981:3-9).

It is also difficult due to the gradual resistance of modern man to directive approaches, absolute truths and orthodoxy - and to the embracing of divergent theological opinions, pluralism, the complexity of truth, and tolerance of ambiguity. The result has been an absence in theological consensus. The multitude of diverse and contrasting attempts at developing a theological anthropological model for pastoral care, bears witness to this.

As Campbell summarises regarding this matter: 'Faith is experienced as a quest for understanding, requiring a constant renewal of theological categories to do it justice' (Campbell 1981:4). Campbell contends that this barrier which keeps us from rediscovering our pastoral care tradition is not insurmountable and that teaching is an integral part of pastoral care. Oden and Browning (1984) on the other hand call more radically for a re-affirmation and re-dedication to the Christian faith.

Aden (in Aden & Ellens 1988), also speaks of the uncertain position of pastoral care, noting that there appears to be, since the time of Luther and Paul, an ambivalence regarding pastoral care identity and the primary task of ministry, whether it is the proclamation of the word or whether it is pastoral care (1988:33).

The second obstacle identified by Campbell (1981), namely the complexity of motivation relates to the issue of moral judgement in pastoral care. Traditionally moral judgment was the role of the church, a role which largely shaped pastoral care activity – especially in the matters of sin and penance. Similarly, discipline played a huge role in the church's monitoring of sin and penance. It can become quite a complex exercise today to embark on traditional means of monitoring sin and penance. Campbell suggests that a contemporary understanding of sin and penitence is indicated. He suggest that leading the way to a positive form of penitence which takes into account the complexity of human motivation is more appropriate (1981:8). Many theologians in searching for a theological anthropology on being human for pastoral care, have

examined the issue of sin and penitence in developing a theological model for pastoral care (Thurneysen 1963).

3.2.1.1. The uncertainty of the pastoral role

With regard to the uncertainty about the pastoral role – this is hardly surprising in view of the modern tendency to question absolute truths and seek an individualised version of the truth. Whereas pastoral care was traditionally the function of the ordained ministry, the questioning and reappraisal of these traditional functions have raised similar questions about the pastoral role and the authority of the pastor. In his work, *Integrity Of Pastoral Care,* Lyall seeks to reaffirm the role and status of the ordained ministry, particularly as pertains to the function of pastoral care (2001:1-21). Stone H.W. (1996) has suggested some solutions regarding re-integrating pastoral care into the faith community. Pattison (in Swift 2009) and Oden and Browning (1984), have been strong contender for maintaining pastoral care's connection to the faith community.

Other factors which influenced the pastoral role and authority was the influence of the psychological phenomenon of *transference* and *counter transference* in professional relationships. This has placed a great deal of emphasis on the emotional characteristics of the helping relationship and on self-criticism through supervision and evaluation – as is evidenced by the rise to the *Clinical Pastoral Education Movement*.

As mentioned in the first chapter, Pattison (2000) has similar views to Campbell (1985) regarding the decline of the theological nature of pastoral care, due to the dominance of counselling and psychology. He notes that the prominent feature of pastoral care these last few decades, especially in the United States of America, has been the *dominance of counselling*, which he indicators to the influence of the Clinical Pastoral Education movement, spearheaded by Boisen. This was, according to him, the beginning of the strong influence of psychology and the extensive use of psychological theory and methods of intervention (Pattison 2000:19).

3.2.1.2. The loss of a theological foundation in pastoral care

Oden and Browning (1984) is one of the prominent voices who have taken a principled stand against the loss of pastoral identity. In terms of the loss of the theological basis in pastoral care, he accuses the church and pastoral care of having succumbed to' a collusive relationship with an accommodationist theology. This has been resulted in a negation of 'historic Christianity, its sacraments, doctrine, ordination and self-giving service' (1984:41). This statement by Oden and Browning (1984:41) encapsulate a few critical issues pertinent to redressing the theological aspects of the loss of pastoral identity. A glaring indication of this 'disavowal' of all that is Christian, is the earnest need for pastoral carers to be counted as professionals for the sake of fee-based government contracts. This is the case in Britain, but similar trends can be seen in other countries where pastoral care has been professionalised, most notably in the United States of America (U.S.A.) where pastoral care has developed into a highly professionalised system.

Other signs of disavowal of the Christian tradition include the lack of biblical grounding, and historical awareness or theological clarity (Oden 1984:40). Despite, or perhaps because of the growth in therapeutic skill and professionalisation, pastoral care has increasingly distanced itself from the office of the church and the ordained ministry (ibid). As Oden states: '…pastoral care has learned that it can get along quite well without Christ and the apostles, scriptures, ancient ecumenical church teaching …' The question of fees-based pastoral care is a further indication of how pastoral care has managed to distance itself from the church where pastoral counselor(s) '(have) '… no congregation, no explicit pastoral role, and cannot tell you the inner relation between the therapeutic task and the Christian community' (1984:41). Oden speaks of a cheap grace theology which such a pastoral care supports. Such a theology offers pastoral counselling a 'fleshless Christ, a *logos asarkos* … with a diluted ideology of general ministry that makes no distinction between the ordained ministry and the ministry of the theology…' Oden calls ministry (pastoral care) to a *status confessionis*, where a confession of faith will be made that a disavowal of Christianity will not be made for the sake of professionalisation.

Like Petersen (1987), Campbell (1981) and Pattison (2000), Hiltner's (in Aden & Ellens 1990) views on pastoral care reflect similar sentiments regarding theological aspects of pastoral identity such as the prominence of scripture and the biblical interpretation of pastoral care as a ministry of love.

Stone B.P. (1996) also calls for the re-establishment of *theodicy* in pastoral care, also placing emphasis on the Word, theology and the importance of theodicy. Similarly, Louw has also highlighted the significance of theodicy as a central feature of pastoral care (2000a).

In his attempt to address the absence of religion (theology) in pastoral care, Stone H.W. points to the unique *transcendental nature* of pastoral care and its significance to people in need (1996:2). He refers to the tendency of pastoral counselors to avoid religion due to a false dichotomy between talking excessively about religion, and avoiding it entirely. This, according to Stone H.W. (1996), is based on erroneous assumptions, which include false stereotypes regarding religion, for example that the religious tend to enforce their beliefs on others. By avoiding the religious, we exclude the unique transcendental nature of pastoral care – and so lose the one vital resource which makes us unique amongst the helping professions. Oden points to the fact that this aspect is so vital to pastoral identity that other professions are, ironically, calling pastoral care to own its unique identity and to realise their true role in soul care (Oden 1984:35-36; Pruyser 1976; Gärtner 2010).

Not only is the re-establishment of a theological identity for pastoral care, but it is crucial within the context of a multi-disciplinary context. It is in this context that transcendental issues of life, death, meaning and eternity is only effectively addressed by a sound theologically based pastoral care. These are issues which cannot be addressed by secular care-giving. (cf. Puchalski & Ferrell 2010; Sperry 2002 and Louw 2000a).

One of pastoral care's main critics in this respect is Paul Pruyser (1976). He notes that 'problem-laden 'people often seek specifically the perspective of the pastor – from a religious belief system. The theological perspective, according to him, is what sets pastoral care apart from other helping professions. People want to see 'some criteria

of their faith applied to themselves' - often inherent values, belief system, traditions, even denomination (Pruyser 1976:50). Pruyser (1976) notes the significance of specificity regarding the theological (pastoral) role within the context of the multi-disciplinary team.

His contribution regarding the importance of the pastoral diagnosis, underscore the relevance of theological specificity and distinctiveness in relation to other helping professions. These relate singularly to man's relatedness to God. His guidelines for pastoral diagnosis has been extensively used in the modern context (see Ramsay 2004). They include the following themes: the awareness of the Holy; awareness of lack or Providence; Faith; Grace or Gratefulness and Repentance. These guidelines for pastoral diagnosis not only highlight the unique set of knowledge and skills which are available for theological application, but also the fact that the uniqueness of pastoral care intervention as vested in its theological language (Pruyser 1976:90). He emphasises that religious and pastoral language has relevance and value – especially in the pastoral setting (ibid). In seeking to re-establish the authentic identity of pastoral care this is a key aspect. There has been criticism levelled at pastoral care for assuming the language and constructs of psychology while negating their own unique role and identity (Gärtner 2010; Sperry 2002; Puchalski & Ferrell 2010; Orchard 2001).

3.2.1.3. The loss of the role of the Christian community in pastoral care

According to Pruyser, the concept of *Agapic community* is a further aspect which sets pastoral care apart from secular care (1976:105). The tendency to provide care separate from this community has considerably eroded the status, authority and ultimately, identity of pastoral care. Many current theologians have criticised such an empty notion of pastoral care, devoid of the Christian community (Oden 1984; Pattison 2000; Pattison in Swift 2009). The tendency has been to place pastoral care more readily within social context (contextual theology) rather than in the context of the Christian community.

3.2.2. The diminished and obscured role of Christian spirituality and spiritual direction in pastoral care

The following aspects will be discussed below, namely, the psychologisation of pastoral care and the diminished role of spirituality and spiritual direction.

3.2.2.1 The psychologisation of pastoral care

We will firstly be exploring the impact of the dominance of psychology on pastoral care following World War II. The term, which was developed for this dominance by Sperry (2002), namely 'psychologisation' will be employed here as a concept to refer to the dominance of psychology in pastoral care. As summarised from Sperry, 'psychologisation' refers to the over-emphasis and utilisation of psychological constructs and the assumption of psychological values and belief systems in counselling, resulting in a 'psychological reductionism 'of care and persons (2002). In this section reference is made extensively to Brenner (1998) who has also examined the effects of the psychologisation of pastoral care or, as he refers to it 'therapeutic soul care'. The onset of the psychologisation of pastoral care is viewed here also as the onset of the gradual professionalisation of pastoral care. I will therefore sometimes refer to these two terms in juxtaposition. Furthermore, Brenner (1998) uses the term *soul care* in accordance with traditional Christian care. This term will also be used interchangeably here with the term *pastoral care.*

Holifield (1983) did an in-depth exposition of the development of pastoral care in America, tracing the gradual growth of pastoral care. We have noted the American influence on pastoral care through the Pastoral Education Movement and its subsequent impact on the rest of the Western World where pastoral care is practiced. The Pastoral Education Movement, which followed on the Second World War, can be seen as the onset of the psychologisation of pastoral care. Brenner (1998), however, claims that the scene for the psychologisation of pastoral care was set much earlier than this. According to him the professionalisation of 'soul care' began in America in 1905 at the Emmanuel Church in Boston where a decision was taken by the church to embrace science (psychotherapy) in their care of souls. This was according to Holifield, the beginning of the 'movement from savings souls, to supporting, self-realisation' (1983; Benner 1998:37). It was a move from pious spiritual introspection to 'secular, psychological piety' (ibid). A further factor which precipitated the dominant influence of psychology in the 19th century was growth of science and the decline of religion and, as a consequence, traditional soul care. The influence of Freud and his theories regarding the human psyche provided further impetus to this movement. As

Benner insightfully concludes: 'the care of sinful souls was recast as the cure of sick minds and psychotherapists replaced clerics as the culturally sanctioned soul curates' (1998:38-39).

Ever since the overwhelming influence of science and psychology, there has been a vacillation between the pastoral and the psychological, and despite the call for primacy of theology by many pastoral theologians, the practice reflects quite the opposite – the mimicking and incorporation into theology of 'current psychological fads' (ibid). Benner concludes that adapting psychological models has undermined the distinctiveness of pastoral counselling (1998). Furthermore, replacing the gospel with psychology results in making the church and its message, obsolete.

Another factor which encouraged the psychologisation of soul care was the church's narrow focus on soul care, which created a vacuum regarding existential matters. This vacuum was 'eagerly' filled when therapeutic psychology presented a new approach (Benner 1998:48; May 1984). The underlying cause was also to end the marginalisation of the clergy and to keep up with other professions (ibid.; Lyall 2001; Gerkin 1984; May 1984). This could in essence be seen as the onset of modern professionalism with psychological paradigms forming the dominant frame of reference. The advantage of a more accessible and practical set of skills were clearly evident. However, the long-term losses have only become evident in retrospect. Some of the core characteristics of 'therapeutic or professional soul care' are amongst others individualism, psychological reductionism and the loss or omission of the moral aspect of soul care (Benner 1998:46; Sperry 2002; and Pattison 2000). A further disadvantage of individualism in particular, was that pastoral care, like psychology, treated individuals in isolation, as if they were not interrelated to family and other social systems (ibid. cf. Ramsay 2004; Osmer 2008). This tendency has been increasingly criticised by leading theologians (Benner 1998:47; Ramsay 2004; Louw 2000a).

The advantages of therapeutic soul care were impressive in that it provided professionalism; higher stands and an organised professional body (Benner 1998:47).

For ministers however, it meant a decrease in status and a sense of inferiority (ibid; Lyall 2001; Campbell 1975).

The huge problem with the psychologisation of pastoral or soul care was not as such the use of psychology as a tool for pastoral care, but the appropriation of psychological values and constructs as a priority and in preference to theological values and constructs.- such as for example, self-denial, discipline and service (Benner 1998:47; Petersen 1987).

Ultimately, the overall important loss for soul care has been the loss of recognition that psychological and spiritual aspects of being human are inextricably interconnected, but have been extricated and presented as separate entities (ibid; cf. Johnson 2007; Thurneysen 1963).

Another vitally important aspect of soul care which has been diminished by the dominance of psychology is the resulting elimination of the moral dimension from modern (therapeutic) soul care (Benner 1998:48; Sperry 2002; Stairs 2000). We have noted extensively Pattison's (2000) view on the exclusion of the moral dimension from modern pastoral care. This tendency of negating or omission of the morality and ethical aspects is the consequence of seeking to view soul care as a science, or the 'treatment' of illness (Benner 1998:48). In the current context of health care, it would be the tendency to view pastoral care according to the medical model, on par with psychiatry or psychology. It is also related to the therapeutic notion of non-directiveness, inspired by Carl Rogers (ibid; Foskett 2001; Gartner 2010; Campbell 1975). According to Benner it is humanly impossible to be entirely non-directive or per implication, neutral or value-free. He criticises psychology for such claims of neutrality when it is in fact value-laden, having "implicit moral frameworks", although these are not made known (ibid).

A further consequence of the psychologisation of soul care according to the author is the nature and the content of the helping relationship. Whereas in the soul care interaction the relationship was that of a dialogue, a mutual sharing, in the therapeutic relationship the interaction is reduced to viewing the person seeking help to an object, as he states: 'the interaction is less an I-Thou encounter than an I-It procedure' (Benner 1998:49). Other theologians who have called for a theological paradigm for

pastoral care and have described the pastoral process as an encounter where the presence of God is mediated, are amongst others, Heitink (1979) and Louw (2000a).

The psychologisation of soul care has also in effect seen a change in the criteria for persons providing soul care. Previously personal qualifications took precedence, whereas, in professionalised, therapeutic pastoral care, technical qualifications are preferred. This is evident in the advancement in the formalised professional bodies and the criteria and standards set in place for a professional pastoral care (cf. Russel 1980; Schilderman 2005; Miller-McLemore 2012b). Formerly the primary qualification for soul care was spiritual maturity and ordained ministry (Lyall 2001; Leech 2001). As Benner states: 'In the therapeutic culture those who guide others in the matters of soul are those with advanced education, specialised technical concepts and models and suitable professional credentials' (1998:49).

Benner not only recognises the losses but also gives credit to the positive gains which accompanied therapeutic soul care, and which he suggests contributes to counterbalancing the losses (ibid). The most significant gain is seen in the development of conceptual maps and tools which aid in the processes of soul care. These tools assist in aspects of care and healing which are pertinent to soul care, e.g. the healing of wounds; increased capacity for intimacy; inner freedom and in the psycho-spiritual dynamics of the soul (Benner 1998:50).

Benner's examination of the consequences of the psychologisation of traditional soul care is insightful and aids in outlining indicators of traditional soul care which might be forgotten, especially by the Reformed Church which has been more inclined to embrace psychological methods and constructs (Sperry 2000; Stairs 2000).

According to Stairs (2000), traditional soul care has been marginalised in the Reformed Church mainly due to its history of caution in the practice of spiritual direction. Formal structures for traditional soul care have been avoided because of the belief that scripture and Christ are central to soul care and not individuals (clergy or pastor). This belief structure has marginalised traditional soul care and made Protestants more susceptible to the dominance of psychological methods. There remains an ignorance regarding the classical tradition of soul care because of the focus of care by the faith community. However, the community is not fulfilling its role

in soul care, which has resulted in a vacuum with regard to soul care (Stairs 2000:3-4). The reason for this 'enchantment' or susceptibility to psychology by Protestants is attributed to the fact that, unlike Catholics, they created boundaries between soul care and spiritual direction. Whereas the Catholics had preserved traditional spiritual direction and counselling, the Protestants had left this task to therapeutic specialists (Stairs 2000:4; May 1984). Traditional soul care was replaced by therapeutic methods. Consequently confusion regarding the nature of soul care and the responsibility for soul care prevailed in the Protestant Church (ibid). This professional approach resulted in the church being enmeshed in psychological models of doing and thinking. The earlier practices of ministers of prayer, scriptural meditation and being available were replaced by professional behavior of 'keeping office hours' and relying on therapeutic methods of pastoral care (Stairs 2000; Petersen 1987; Schilderman 2005). As a result of these trends spiritual matters were being referred to contracted external sources (Stairs 2000:3-4). Consequently, spiritual direction has also become specialised and professionalised (Stairs 2000:6). Similar to others who have expressed concern in this area (cf. Lyall 1998; Petersen 1987). Stairs calls for a return to the training of ministers in spiritual direction and tradition soul care, also for the reintegration of traditional pastoral care and spiritual direction into congregations (2000:7). The dangers of compartmentalising soul care (and per implication, practical theology) are clear and should be avoided (cf. Farley 1984). As Stairs points out, emphasising spiritual care is not the solution. Rather, since *spiritual direction* is a form of pastoral care and does not constitute pastoral care in its entirety, the two should form a whole and seen as one (ibid).

From the aforementioned, it has become clear that traditional soul care has become a therapeutic, psychologised pastoral (soul) care (Stairs 2000; Sperry 2002). Soul care has been compartmentalised and commoditised into a professional service in a market-driven society (Stairs 2000; Schilderman 2005). Soul care has in effect been stripped of its spirituality and been replaced by a skilled profession. In order to contemplate the importance of spirituality as a core attribute of pastoral care, the next section takes an in-depth look at spirituality as conceptualised by Leech (1986), amongst others. As we have mentioned in the previous section, even spirituality has become commoditised and psychologised. Therefore a conceptualisation of different

types of spirituality is required in order to illuminate these distinctions and how they relate to pastoral care identity.

3.2.2.2 Spirituality in pastoral care within a Christian context

There has been a growing awareness of the importance of spirituality in the helping professions. We have noted in Chapter 2 how the postmodern appropriation of spirituality and spiritual care has impacted on the context of pastoral care today. In this section a more in-depth look with be given to the extent of the decline in Christian spirituality and the consequence it has had on identity and practice. Alternately, with reference to Leech, we will be examining the Christian context of spirituality.

In light of the aforementioned, we should make a distinction, namely that pastoral theology and pastoral care cannot be aligned to any type of spirituality other than *Christian* spirituality. We also contend that theology without spirituality is irrelevant (Wolfteich 2009:121). Spirituality is in fact the x factor of Christian pastoral care. It is the transcendental factor which we would argue with Stone H.W. (1996) and Stone B.P. (1996) that sets pastoral care apart from other secular care-giving.

The renewed interest in the soul and spirituality has placed soul (pastoral) care under scrutiny and suggests that those who are involved in soul care should take the lead in defining this sphere of care-giving (Stairs 2000). Benner speaks of this in his call for the recovering of traditional soul care (1998:13). Similarly, Lyall calls for a re-affirmation of the status of the clergy as traditional pastoral care-givers (2001:1-2).

A pastoral theologian who has contributed to developing a distinction between *secular spirituality* and *Christian spirituality*, is Leech (1986). In his book '*Spirituality and pastoral care'*, Leech (1986) explores the relationship between spirituality and ministry. The aim of the book is to overcome what Leech recognises as a gap between spiritual life and pastoral practice (1986:1).

For Leech *Christian spirituality* is about 'a process of formation' to the 'likeness of Christ' (1986:5). It is a process of transformation rather than conformation to the values of the world. The goal of Christian spirituality is attaining maturity in Christ (ibid). Leech makes a clear distinction between Christian maturity and psychological maturity, which has as its goal a balanced personality (Leech 1986:6). Christian

maturity on the other hand has a theological goal. There is thus a clear distinction between the *psychological* and the *theological,* which in turn implies a definite distinction in values and belief systems between these two disciplines. In Christian spirituality the bible (the Word) has a central role to play (in determining values).

For Leech, being formed by the Word requires unique qualities (of insight, contemplative listening) and a willingness not to allow contemporary culture to distort the Word (1986:8). In contrast, modern spirituality has succumbed to a narcissistic culture of the self, example, self-cultivation and personal enlightenment which has become removed from the biblical tradition of salvation and sanctification. It also leans towards dialogical sin by the division of the material and the spiritual.

A biblical spirituality is a social spirituality, a spirituality of the Kingdom of God, the Body of Christ (Leech 1986:9). It does not focus on personal spiritual formation only, but on the Body of Christ, a community. It is also about spiritual growth into maturity on a spiritual journey, a pilgrimage (Leech 1986:9-16). The Word is central to this spiritual growth and transformation.

Leech suggests three methods of using the Word to grow spiritually, namely wrestling, brooding and weeding (Leech 1986:14).

Wrestling implies struggling with the Word and 'the voices of the day'. Brooding refers to meditating on the Word prayerfully (Leech 1986:15), as opposed to only academic study of the Word. This is essential to acquiring a biblical spirituality. Weeding helps to discern the true meaning of Scripture apart from the influence of the dominant culture through prayer, reflection and debate (Leech 1986:15--16). Modern society's hostility to silence prevents meditation (on the Word) which is essential to achieving spiritual maturity (Leech 1986:18; Peterson 1986). This is a contradiction of earlier spiritual tradition which has been lost to present day ministry (Oden 1984; Peterson 1987; Benner 1998). The importance of silence and solitude for spirituality and spiritual maturity is seen as a first step towards knowing God and allowing the Holy Spirit access to our lives to form us. For pastoral practice listening is essential and contemplation and silence is the key to good listening (Leech 1986:20—21; Osmer 2008; Stairs 2000). Pattison also emphasises the role of the Holy Spirit in a vibrantly authentic Christian spirituality. He critiques modern generic spirituality which has been diluted to fit into the context of modern health care systems (2001:33).

In making recommendations for restoring traditional Christian spirituality, Leech suggests that churches (ministries) need to re-examine their priorities and use of space in order to make a concerted effort to create space for contemplation and spiritual nourishment (Leech 1986:27). They need to develop again the disciplines of retreat to create opportunities for times of silence and solitude.

Discipline is also recognised as an important aspect of spirituality. Whereas it has been seen in opposition to freedom, it should be seen as creating space for spiritual freedom (Leech 1986:28; Pattison 2000). The provision of space for practicing silence and solitude should receive more attention. Similarly, theological training should also focus on cultivating contemplative behavior. At a social level, silence and solitude should be integrated into social life through prayer and action.

Spirituality does not imply the absence of strife or struggle. On the contrary, struggle pertains to a social dimension of spirituality as opposed to a private individualistic spirituality (Thorne 1998; Selby 1983 in Leech 1986). This is also relevant for spiritual directors and the caring professions who seek to address social problems privately. Selby (in Leech 1986) identifies two ways in which this type of private care manifests, vis. spirituality and prayer with the attainment of inner tranquility and the cessation of conflict; reduction of conflict and dis-ease/ maladjustments. This type of spirituality without conflict, generates false peace in vacancy. It brings no social agency. True spirituality makes us aware of the 'realities of the world' and ready to respond to them (Leech 1986:33-35; Ramsay 1998). The first assumption of spirituality being without strife could affect pastoral care to be seen as reducing conflict and tension (ibid). This is a false assumption as pastoral care exposes the pastor to the same conflicts and struggles as others as opposed to what Campbell refers to as 'detached professionalism' (1993; 1985). Rather, pastoral care ministry is an 'intimate encounter with human beings and their inner strivings for God'. The Kingdom of God speaks of transformation. This includes social transformation – as opposed to 'otherworldliness' which speaks to a separation between the spiritual and the world (Leech 1986:37). Wallis (in Leech) comments on the evangelical churches' neglect in addressing the clear proclamation of the Kingdom of God which he sees as the 'central core' of the gospel (1986:37). The result of this neglect being that the social consequences of salvation are not realised. A further area of neglect in terms of theology is the doctrine

of Incarnation (1986:38). This neglect has resulted in a division between the flesh and the spiritual, resulting in an avoidance of involvement in the social transformation of societies – such as in the sphere of politics. Spiritual maturity calls for an awareness of the 'dangers of innocence' which Leech likens to spiritual immaturity and a neglect of the Spirit (1986:42). He calls for the rediscovery of the prophetic role of the church, which implies the need for discernment in identifying and knowing prophets in the midst of spiritual communities (1986:43).

The role of pneumatology in pastoral care has been referred to by authors such as Heitink (1979), Louw (2000a), Sperry (2002) and others. We will explore that aspect in greater depth in our exploration of a theological anthropology for pastoral care in the following Chapter.

As noted, Sperry (2002:3) speaks of a 'psychologised spirituality'. Such a form of spirituality no longer centres on salvation, but the self which results in the loss of the social aspect of spirituality and leads to reductionism, (i.e. spirituality is reduced to an over reliance on psychological constructs, individualism and an ineffective spirituality (Sperry 2002:3). This brings to bear the relevance of current modes of pastoral care and spiritual direction since pastoral theories have become largely psychologised (Stairs in Sperry 2002:3). Related spheres of pastoral care are also impacted by such a mode of spirituality- such as training in pastoral care, supervision and practice. This is evident from the fee-based structure in pastoral care which negates accessibility and true spiritual direction (ibid). The overall result being that the true (spiritual) needs of clients are not being met. Issues of meaning, morality, God, and loss – are not being addressed due to psychological categorisation of care and spiritual direction. There is a resultant disconnect between ethics and counseling. This is a similar concern for pastoral care as has been raised by Pattison (2000), Benner (1998), Stone H.W. (1996) and Stone B.P. (1996). The omission of the ethical dimension is where theology is compromised for psychology and secular values are assumed. According to Sperry (2002) there are several reasons why counselors avoid moral and ethical issues. Most of these are related to a culture of pluralism, moral relativism and the dominance of psychology (2002:7). The trend towards the separation of moral issues and compassion in counseling has resulted in an avoidance of ethical matters

in counseling and spiritual direction. These issues have subsequently been diverted to the secular domain.

3.2.2.3. Spiritual direction in pastoral care

I have included a brief section on the term *spiritual direction* because this term is mentioned in literature as having some bearing on the nature of pastoral care and pastoral care identity. Also, it is a term closely aligned to *spirituality*. It is true that not all authors recognise this aspect of pastoral care, but it does seem that excluding it would be ignoring an important aspect of the identity and nature of pastoral care historically. Furthermore, examining this aspect of pastoral care identity serves to distinguish between the different characteristics which constitute the pastoral care identity. Stairs (2000) has noted that spiritual direction is in fact an integral part of pastoral care and should be restored as such. Pattison's (2000) exposition on the importance of the moral dimension to pastoral care will also be considered in this section.

Spiritual direction has been defined as: (spiritual direction): 'takes place when two people agree to give their full attention to what God is doing in one (or both) of their lives and seek to respond in faith' (Peterson 1987:103-104). It has also been referred to as spiritual guidance, friendship or companionship (Sperry 2002:9). Furthermore, it has been referred to as an art in spiritual listening in a trusting relationship (Sperry 2002:10).

Spiritual direction is another aspect of the ministry of pastoral care which has been marginalised as a result of the changed identity of pastoral care. Whereas in earlier times it was central to the ministry, it has been neglected mostly because of a lack of time and distorted perceptions on ministry (Peterson 1987:106). Peterson ascribes part of the obscurity of spiritual direction to the appropriate naming or lack thereof, of the activity. It is true that spiritual direction has been named using various terms in league to context, activity and purpose. In earlier contexts for example, spiritual direction was central to pastoral care but was referred to as 'shepherding' (Hiltner 1958). This was a metaphor used by Hiltner but was subsequently widely adopted in the fraternity of pastoral care. They key goals of shepherding was that of bringing the

gospel to the 'needs of man' and to bring healing – based on Jesus' commission to preach the gospel and heal the sick (Hiltner 1958:14--15). This was the theological (biblical) basis of pastoral care, which is more clearly outlined in Hiltner's work *Preface to Pastoral Theology* (1958). Here he sets out the essence of pastoral theology as well as the tasks of pastoral care – viewed within a historical context of the meaning and tasks of spiritual direction.

Spiritual direction has been subjected to much misconception in the past – amongst others that of being authoritarian and thus opposed to Christian freedom (Leech 1986:47). Yet, Leech argues, that spiritual direction should take place within the framework of Christian freedom (Leech 1986:47). Because of the associated fears of abuse of power, which was especially prevalent in the Protestant Church, this aspect of care has been marginalised by the church (May 1984). Spiritual direction should not take the form of over-dependence on leadership, which perpetuates immaturity. Rather it is about adult relationships (ibid). Hence the following definition of spiritual direction by Leech:

> … friendship in Christ between two people by which one is enabled through the encounter to know more clearly the will of God for one's life, and to grow in discipleship and in the life of grace (Leech 1986:47).

Several characteristics whereby a relationship of spiritual direction can be identified are pointed out by Leech (1986:47-49). It is charismatic and freely chosen – not imposed. It can be ended at any time, hence it is often of a temporary nature. It is not authoritarian, rather it is 'mutual sharing in the spirit'. Fourthly it is concerned with all aspects of life, not just the spiritual. Fifthly, it is a relationship involving help, support and teaching. It is a relationship which calls for holiness and inner purification (1986:49). The Holy Spirit plays a central role in such a relationship. Also, in Christian tradition, the Body of Christ is important for spiritual direction as this is where a ministry of discernment of spirits occurs. Ministry is not merely functional, but about sanctification which emphasises the value of the Body of Christ. The ministry of spiritual direction is important for the following reasons (Leech 1986:50-53):

It is important for discernment because of the prevalence of false spirituality and different types of spiritualities. The Christian tradition cannot accept any form of spirituality as this is contrary to the gospel (Leech 1986:50).

Leech identifies certain traits of false spirituality that should be guarded against: (Leech 1986:51-53) (i) resurgence of cults; (ii) revival of Christian fundamentalism; (iii) revival of Christian anti-materialism; and (iv)revival of self-cultivation. Discernment is required to prevent an alienation from the full Christion tradition and an awareness of a corporate identity. It is essential to deepen the character of social action by the nourishing and nurturing of the prophetic voice of the church in society (Leech 1986:53).

From this brief outline of the nature of spiritual direction it becomes evident how closely it is related to pastoral care. In fact, I would agree with Stairs (2000) that it is in fact an inherent part of the pastoral care process. It is precisely that dimension of the pastoral care process which has been eliminated as a consequence of the onset of 'therapeutic soul care' (Benner 1998). Spiritual direction is the vital transcendental aspect of pastoral care where the role of the Word and the work of the Holy Spirit is evident, as discussed by Leech (1986:49). These are exactly the distinctive elements of pastoral care which have been marginalised due to a displaced authority of the church (Lyall 2001; Campbell 1975) and the influence of psychology (Benner 1998; Stairs 2000). Spiritual direction has been displaced, compartmentalised and renamed as several different commodities. It has been presented in various packaging as wisdom, comfort, *phronesis* and hope praxis, to name but a few --- when these are merely elements of spiritual direction which have been fragmented. In this respect I share the frustration and critique levelled by Pattison (2000) when he refers to the displacement, suppression and misrepresentation of the work of the Holy Spirit in pastoral care, since in my view it is no different to what has been perpetrated against spiritual direction, as a vital aspect of pastoral care. The omission of the Word and the Holy Spirit in tandem with the assimilation of psychological values and methods, have left us with the elimination of spiritual direction from the pastoral care process with a form of pastoral care which Benner refers to as 'therapeutic soul care' (Benner 1998). Pattison (2000) draws our attention to a similar fate which has befallen the

moral and ethical dimension of pastoral care, which will be discussed in the following section.

3.2.3. Ethics and discipline in pastoral care

In this section we will refer briefly to role of ethics and discipline as theological aspects or indicators which have been marginalised in the development of a professionalised pastoral care. We will focus our attention particularly on how this development has compromised the theological identity of pastoral care.

Pattison (2000) in his critique of pastoral care, has made extensive reference to the role of ethics and discipline as it relates to pastoral identity. He has been helpful in outlining how the current form of pastoral care has completely disregarded the role of ethics and discipline in pastoral care which has had an inadvertent effect on pastoral identity (cf. Browning 1984).

This minimising of the theological aspects of ethics and discipline has come about as a result of several factors, more especially the times (postmodern times) we live in and the increased psychologisation of pastoral care. The increased use of psychological resources as well as the undermining of the authority of the church and theology, has led to the inadvertent assimilation of secular values and philosophies (see Sperry 2002; Lyall 2001; Pattison 2000). Postmodern times are characterised by moral relativism, which forms the ethical context for pastoral care today (Lyall 2001:68). Modern technology has created new ethical complexities, most prominently in terms of bioethics and human sexual ethics (Lyall 2001:68). These are some of the complex ethical issues with which modern pastoral care is confronted. A fully conceptualised pastoral care will therefore have to take this marginalised dimension of ethics and discipline into account if a theologically grounded perspective of pastoral care is to be re-envisioned.

3.2.3.1. Ethics in pastoral care

Whereas traditional pastoral care maintained a 'tension' between love and justice – the divine indicators of God, modern pastors tend to focus primarily on the love attribute in pastoral care. According to Pattison (2000:33) there is a strong emphasis in modern pastoral care on acceptance and unconditional positive regard as the basis

for an effective relationship with the person in need of care (Campbell 1975; cf Robinson 2001:69-79). The influence of liberal values and humanistic positivism has shaped pastoral identity irrevocably. The indelible imprint of Carl Rogers' non-directive methods is clearly evident. This is deemed highly problematic for pastoral identity and in turn pastoral status and the pastoral task. According to Pattison, this influence of psychological values and belief systems has had a very definite influence on the 'ethical or justice dimension in Christianity' (pastoral care) (ibid).

Some of the reasons for minimising the ethical dimension in pastoral care are amongst others, the matter of judgmentalism, as was also referred to briefly by Campbell (in Pattison 2000). Pattison (2000) identifies other reasons as well – namely the attraction of the practical methods of helping persons in need. This tends to preclude ethical debate on matters of a 'pressing nature'. The decline of pastoral authority, another factor raised by Campbell (in Pattison 2000), is also identified by Pattison (2000). The strong emphasis on individualism, personalism and privatisation has also played a very definite role in ethics being sidelined in pastoral care. This strongly reflects on the postmodern times in which individuals seek to find their own truth and where absolute truths have become irrelevant and confining. Similarly, religion as an absolute truth has lost its influence due to increased secularisation (ibid). Pattison warns against the dangers of marginalising ethics in pastoral care. He cautions that where ethics is ignored, other values (secular and often harmful values) are promoted (2000:35). Oden for example refers extensively to the promotion of secular values such as individualism, narcissism and hedonism – in modern pastoral care (1984:24).

Pattison identifies four ethical aspects which guide pastoral care, namely *ultimate aims and ends* of pastoral care; the second aspect of pastoral care focuses on *description;* the third aspect refers to *ethical issues;* and the final aspect refers to *professional ethics* (2000:35-36).

The prescriptive aspects denote the values which should be practiced, while the descriptive refers to actual values and norms used in practice. They should be complementary, but both aspects are being neglected – with dire consequences for pastoral *theological* identity.

The ethical aspects of pastoral care refer to ethical issues within the content of pastoral care, which refers to presenting problems of persons who seek help and the underlying ethical dimensions which these problems might contain. It might require ethical confrontation – which refers to presenting to the person in need the 'Christian ethical tradition' with regards to the situation they might be facing (Pattison 2000:35).

With regards to *professional ethics*, this refers to the ethical implications for the carers (care-givers) themselves. In most helping (caring) professions the parameters for ethical conduct in the caring relationship is established by a professional code of conduct. This code of conduct outlines the normative and prescriptive dimensions of profession conduct.

It is clear from the above that ethics forms a large part of the pastoral identity. At least it did until the values of other social sciences became more prominent with the increasing use of psychological methods. The implications for pastoral identity are enormous, given the theological dimensions of pastoral identity which are disregarded with the neglect of the ethical dimension of pastoral care.

According to Pattison (2000:34ff.), Browning is one of the few theologians who has strongly criticised the neglect of the ethical dimension of pastoral care. He views this neglect as having dire consequences for society as a whole. In his view, the church has 'opted out of determining goals and norms for society in favour of short-term therapeutic activity.' The church no longer contributes actively in establishing guidelines for societal norms and values. It is instead focused on individualised therapeutic intervention to deal with people in need, without taking into account the societal context which might have given rise to that need. By doing this, Browning (in Pattison 2000:34) claims that pastors are forfeiting a fundamental aspect distinctive to their identity and training. They are denying their own unique contribution in the helping professions. They are denying their unique theological identity. Pattison warns that Browning could be in danger of veering towards reductionist views regarding the nature of pastoral care. That is, that the emphasis might once again be placed too heavily on ethics with a consequent neglect of the person as a whole. As Pattison states, that although ethics are vital, certain aspects of pastoral care such as' healing, sustaining, guiding, reconciling and nurturing, cannot give primacy to moral discourse

at all times' (2000:39). In his view, love should receive primacy over ethics, although the latter should not be entirely ignored – as is often the case in modern pastoral care. Pattison warns that if love does not receive primacy, pastoral care becomes cold, theoretical and unresponsive to human need (2000:39). The question remains how these two elements can be balanced without neglecting the one or the other. Browning (1996) suggests a method for practical moral reasoning for the church and by implication, for pastoral care. This process includes the following steps: first there would be the hermeneutic process of interpreting the situation from different perspectives; second a process of critical analysis and comparison is undertaken; third a decision regarding treatment can be made. These steps form part of a *revised correlation approach*, based on the work of Paul Tillich (Pattison 2000:37). According to Pattison this method is relevant to assuming a normative practical theology of the problem or situation being addressed in the pastoral care process (2000:41).

3.2.3.2. Discipline in pastoral care

Discipline is another area in which the pastoral identity has been compromised. This is understandable in an age where individualism and privatisation of values and norms are prevalent. Discipline is a complex matter, especially in a helping relationship. As Pattison aptly sums up '[c]are and control are often inseparable in the helping relationship where one individual or group has some power over another' (2000:55). There is thus a fine line between care and control, which can easily become distorted in the carer-helper relationship. Discipline is often associated with punishment and judgement – i.e. it often has negative connotations. Pattison suggests a more positive connotation, that it be associated with growth through for example formation acquisition and training (2000:57).

Even though discipline played a major role in earlier times in the establishment of the norms of the church and 'for the sake of the purity of the community' --- discipline in modern times has been largely omitted in the modern church. In terms of the functions of the church regarding discipline, two fundamental functions are identified by Browning (1976:20 in Pattison 2000:37):

1) The incorporation of members and their discipline in the group goals and practices of the church

2)   The assistance of the persons in handling crises and conflicts having to do with existential, developmental, interpersonal and social strains (Browning 1976:20).

However, modern churches have largely given up on trying to influence the behavior, attitudes or lifestyle of their members and have focused mainly on the second function mentioned by Browning (in Pattison 2000:3; Campbell 1975). The danger of this kind of neglect has resulted in churches and by implication, pastoral care, losing any 'kind of distinctive identity over and against the societies in which they are situated' (Pattison 2000:63). This is also the crux of the matter for pastoral care and pastoral identity. If pastoral care loses its moral, normative ethical and discipline core, how is it to be distinctive in relation to the secular value systems of the social sciences such as psychology and social work?

It is clear from the ardent following and use of psychological methods that pastoral care has largely ignored the discipline dimension of pastoral care, which emphasises growth, positive action, education and religious spirituality (Pattison 2000:69). It remains a complex issue and Pattison recognises that discipline cannot be separated from discipleship or usurped by divine grace. Once again it is the balancing of the positive, developmental aspect and the negative, punitive aspect of discipline – as was the case with love and ethics (2000:69).

3.2.4. Values of modern pastoral care

As we have noted from the previous section, disregarding certain key theological dimensions of pastoral care can result in a vacuum which is supplemented by the assimilation of alternative (psychological and secular) values. We will refer to some of the implications of this phenomenon in this section. Once again, Pattison (2000) has done a comprehensive exposition on the impact of assuming secular values on pastoral care identity.

Some authors have outlined some of the main features and closely aligned to this, the underlying values characteristic to modern pastoral care. These are distinctive to geographic regions and are therefore divided into features for North America and those for Britain – the two dominant Western regions where pastoral care has been practiced for more than five decades:

1. The continuing dominance of counseling methods in pastoral care
2. The professionalised ethos of pastoral care: --- specialised and assessed training; membership and accreditation to a professional body; the possibility of charging fees; limited contact with 'clients'.
3. North American pastoral carers (care-givers) are eager to change and experiment with new methods in pastoral care – especially psychological techniques.
4. North American pastoral care is inter-denominational and inter-religious (Pattison 2000:20-25).

Closely related to these characteristics of modern pastoral care, are the secular values and philosophies which underpin them. Oden (in Patterson 2000:27) has helped us to gain clarity on some of the secular values which have inadvertently permeated pastoral care as a result of inter-disciplinarity between pastoral care and the social sciences, notably psychology. These secular values include: autonomous individualism; naturalistic reductionism; narcissistic hedonism.

Stone H.W. also reflects on the consequences of embracing secular belief systems (1996:14). He is of the opinion that educative, non-directive methods in pastoral care have encouraged pastors to adopt a 'neutral stance towards issues of value and meaning' (Pattison 2000:14). Consequently the moral, ethical and theological stance is put aside and prominence is given to the emotional, with a resultant distortion of the task of the pastor as spiritual director. The spiritual or transcendental element is lost, as is the uniqueness of the pastoral role and status. Stone H.W. (1996) holds a similar position to Pattison (2000) regarding the balance between judgment and love when he concludes: 'Pastoral care has lost that tension between law and gospel, judgment and grace, of which Luther spoke so forcefully' (Stone H.W. 1996:15).

Another critique which Stone H.W. (1996) holds against the belief systems of social sciences, notably psychology, is that their purported 'neutral stance' in counseling is not entirely as neutral as it declares to be. For example, the humanistic belief system is more partial to a positive image of human beings than is evident in Christian anthropology, where sin is not disregarded. Furthermore, Stone H.W. (1996) is not convinced by the scientific neutrality of the social sciences and claims that different schools of thought support different belief systems, as is evidenced in the outcome of

many counseling interventions. The underlying values or belief systems cannot be denied (Stone H.W. 1996:15; Benner 1985; Lyall 2001). Stone believes that the Mental Health Ethic has sought to replace the Christian ethic. The danger here for pastoral counselors is to embrace this ethic at the cost of its Christian ethic and the values and truth which Christianity embodies. Stone H.W. warns:

> Pastors who segregate the caring portion of their ministry from the rest of ministry, who do pastoral care as if they were not ministers (or even Christians) need to realise the significant differences between pastoral care and the secular care offered in such other disciplines as psychotherapy and social work (1996:16).

The uniqueness of pastoral care from the Christian perspective resides in a theological anthropology of what it means to be human, its concept of health and its understanding of the human plight (Stone H.W. 1996:16). Also, the fact that pastoral care occurs within the context of the Christian community, makes it distinctive to other professions. This is in contrast to modern, privatised care of secular psychotherapy (Stone H.W. 1996:17). As has been extensively revealed by Oden (1984) and Pattison (2000), sadly pastoral care has already entered this folly – with dire costs regarding its theological tradition, values and its distinctive transcendental nature.

Pattison does concede that there has been a shift in thinking, however and that even American Pastoral Care has moved beyond uncritical acceptance of all that is counseling - to a broader perspective which depicts 'care' in the broader sense . An example being Clinebell's later edition title which incorporated 'healing and ministry' – reflecting a return to 'more … religious, spiritual and church-centred focus' (Pattison 2000:28). However, it is undeniable that secular values have permeated pastoral care and are clearly evident today. In truth the authentic, theological identity of pastoral care has to a large extent been secularised and compromised.

Browning (1983:187), in an earlier text, yet with great insight and relevance, even for our current context, called for the field of pastoral theology to rediscover its ethical dimension by connecting theological ethics with the social sciences – and so develop a normative paradigm on being human. Browning also acknowledges the pluralist context in which the practice of pastoral theology will increasingly find itself. As noted before, this secularisation is largely due to the current times in which we find ourselves,

namely the postmodern context (Lyall in Lynch 1999; Doehring 2005). In the next Chapter we will examine how this context has influence the current paradigms for conceptualising pastoral care.

We have referred briefly to a very important theological aspect of pastoral care which from the discussion above corroborates key theological indicators distinctive to the pastoral role in relation to other helping professions. It is helps to place into perspective how the neglect of theological values and the ethics dimension of pastoral care has contributed to the loss of the distinctive character of pastoral care and how vital it is to pastoral identity to regain this dimension. This discussion also helps us to place into context how the influence of postmodern culture, and ultimately belief and value systems, have influenced pastoral identity. This phenomenon will be discussed in the following section.

Part 2: Conceptualising pastoral care within the current (postmodern) context: A challenge to pastoral identity

3.3. Introduction

In the first part of Chapter 2 we have examined the more traditional, conventional ways of conceptualising pastoral care and pastoral theology. There has, however, in the ensuing decade(s) been a radical evolution in the development of practical theology theory, methodology and epistemology. Of course, as we have seen in the first we half of Chapter 2, we cannot conceptualise pastoral care outside of the framework of practical theology, as the two are fundamentally interconnected. Therefore, epistemological developments in practical theology invariably affect theory formation, epistemology and practice in pastoral care.

The radical changes in the ways in which knowledge is interpreted in the discipline of practical theology can be attributed to changes in world views which can be ultimately be attributed to shifts in paradigms – from modern to postmodern. The latter paradigms are essentially regarding the questioning of authority and ultimate truths. Some of these new paradigms are for example feminist theology, liberation theology and post-colonial views on interpreting and collecting knowledge. These worldviews have called for a more inclusive, experience-based epistemology in which power relations and old world views are questioned. This has resulted in a more contextualised way of interpreting the world from a theological perspective – in both theory formation and praxis. Although we cannot explore all these paradigms in detail, some key contributors in these new developments will be consulted.

An understanding of these new ways of interpretation will place in context the developments in pastoral care theory and practice. For instance, we have the development from an exclusively Christian pastoral care (spiritual care) to a generic spirituality and secular spiritual care (giving), outside of the Christian context. The evolution of these terms is an illustration of the new ways of interpreting knowledge as discussed above. A brief exposition on the postmodern paradigm will help to place our evaluation of pastoral care within this context, into perspective.

3.3.1. Defining postmodernism

Postmodernity is said to be a 'style of thought which is suspicious of classical notions of truth, reason, identity and objectivity, of the idea of universal progress or emancipation, of single frameworks, grand narratives or ultimate grounds of explanation' (Eagleton 1996:vii). It would seem that it is about a particular way of viewing the word. It is a shift from old views and with it, a shift from old values and norms. According to Eagleton (1996), the new norms are Enlightenment norms, the new values have Capitalist underpinnings: 'This way of seeing has real material condition: it springs from an historic shift in the West to a new form of capitalism – to the ephemeral, decentralised world of technology, consumerism and culture industry' (1996:vii). Postmodernity for the purpose of this study can be summarised as a subjective, cognitive way of viewing the world against a new set of norms and values. Postmodernity led to a shift in philosophical thinking of the world (Brown in Dockery 1997:317).

The question from a theological perspective and for theological reflection is, how this way of viewing the world influences theology and particularly, pastoral theology and pastoral care. Lakeland (1997:39) reflects on theological challenges and responses to postmodernity. Some of the challenges include as he calls it, the problem of God'; the role of the Christian community in the postmodern world, and the implications of the traditional claims of Christian uniqueness in the face of postmodernity's attention to otherness (1997:39). He identifies three groupings of responses to the 'breakdown of modernity' and the advent of postmodernity. The first grouping attempts to continue in a modern theological vein; others wish to reassert a pre-modern theology to preserve Christian tradition in the face of postmodernity; and a third group which verge on radical postmodernism, seeking to further reduce the many foundations of modern theology.

Farley noted the impact of modernity and postmodernity through the influence of science and the academy in the early eighties (1984). For him the impact was the fragmentation of theology and the separation of praxis and knowledge of God (ibid). Important theological questions which Lakeland (1997) discusses in-depth are: the doctrine of God; the Christian community in a pluralistic society; the question of

Christianity and otherness. These theological considerations could assist in reflecting on pastoral identity in the post-modern context.

The debate on God elicits four views, even though postmodernity has been accepted as worldview. The first view rejects the necessity for the notion of God; a second view is highly critical of 'inherited understanding of God, yet do not out rightly reject the notion of God'; a third group embrace postmodern culture but continue to be committed to biblical revelation; a fourth group use postmodern thought pragmatically, but not fully – they 'resist dialogue with the secular world' (Lakeland 1997:48). A fifth group can be identified which moves the debate to the spiritual dimension of the ultimate and meaning. This is referred to by Tieleman (1995:86) in his call for a new spirituality which transcends all. It appears that in the current context in pastoral care and practice, the latter view has found extensive resonance, particularly in the health care context (Schipani & Bueckert 2006).

The challenge of the Christian community (and for pastoral care), in a pluralistic society is a difficult one, since post modernity challenges the idea of meta-narratives (master narratives); external moral authorities are rejected; the crisis of confidence amongst Christians regarding the appropriateness/relevance of their religious vision in a pluralistic world (Lakeland 1997:59).

Christian response has ranged from a reassertion of traditional beliefs and values; the adoption of faithful sociality and a de-centred church in a postmodern society (Lakeland 1997:60).The challenge of the church's otherness is being faithful to the Christian tradition, whilst engaging with the wider community. Christianity viewed in juxtaposition to other religions, is the landscape of the religious front in a post-modern world. The Christian church can assume different positions in this respect. Pluralism, for example, assumes the co-existence of many religions in equitable terms. The exclusive position assumes one's own religion to be superior to others, whilst the inclusive position recognises the values of other religions (Lakeland 1997:77). For pastoral care and counselling the challenges have been similar to those outlined by Lakeland, and as has been discussed throughout, many authors have sought to address the complex nature of pastoral care within a postmodern context. Some of

these challenges and proposed solutions will be engaged in the following section when conceptualising pastoral care in the postmodern context will be discussed.

3.3.2. Framing pastoral care within the current (postmodern) context

As stated above, in Chapter 2 we examined the more traditional, conventional ways of conceptualising pastoral care and pastoral theology. There has, however, in the ensuing decade(s) been a radical evolution in the development of practical theology theory, methodology and epistemology. Of course, as we have seen in the first we half of this chapter, we cannot conceptualise pastoral care outside of the framework of practical theology, as the two are fundamentally interconnected. Therefore, epistemological developments in practical theology invariably affect theory formation, epistemology and practice in pastoral care.

As discussed in the previous section, the radical changes in the ways in which knowledge is interpreted in the discipline of practical theology is associated with changes in world views which can be attributed to shifts in paradigms – from modern to postmodern. The latter paradigms are essentially regarding the questioning of authority and ultimate truths. Some of these new paradigms are for example feminist theology, liberation theology and post-colonial views on interpreting and collecting knowledge (Miller-McLemore 2012b:79; Pui-Ian 2005:9; Ackermann & Bons-Storm 1998). These worldviews have called for a more inclusive, experience-based epistemology in which power relations are questioned. This has resulted in a more contextualised way of interpreting the world from a theological perspective – in both theory formation and praxis. Although we cannot explore all these paradigms in detail, some key contributors in these new developments will be consulted.

An understanding of these new ways of interpretation, which also influence ways of doing, will place in context the developments in pastoral care theory and practice. Lyally (in Lynch 1999:7-20), discusses the impact of postmodernity on pastoral practice. Pastoral care has transitioned from an exclusively Christian pastoral care (spiritual care) to a generic spirituality and secular spiritual care (giving), outside of the Christian context. This is a direct consequence of how exclusive authority and

previously assumed ultimate truths have been replaced by inclusive contextualised experiences and truths.

As discussed in the former section, pastoral care today is placed within a particular time in history known as the post-modern era. Apart from a particular lifestyle, it embodies a paradigm shift in how knowledge and ideas are view and formulated. The old paradigms of framing and formulating knowledge (modernity and structuralism) have been challenged and replaced by many diverse truths and ways of viewing truth. This shift in thinking has impacted on former ways of viewing both knowledge and authority, also within the theological context. It has therefore also had a significant catalyst impact on the development of pastoral care and pastoral identity. We have already referred to the influence of Boisen and the influence and onset of psychology as a result of his contributions. In recent years shifts in paradigms can be attributed to the contributions made by empirical methods introduced by social scientists and by philosophers - social scientists such as Ricouer, Habermas and Bourdieu, amongst others – who have introduced us to new way of collecting and perceiving knowledge (in Miller-McLemore 2012b:106).

In this Chapter a brief overview of some perspectives of postmodern paradigms will be referred to in order to highlight the influence on pastoral care identity. Some of these aspects include diversity and pluralism; as manifested by terms such as *inter-culturality, multi-culturalism;* and *post-colonialism*.
These new paradigms have changed theological epistemology, reflection and practice and are therefore significant in assessing how pastoral identity has changed. The significance for theological interpretation and practice is that such interpretation and practice be contextualised and not take place within a vacuum of sterilised or individualised care or thinking. Contextualised theology (pastoral care) encapsulates all the afore-mentioned terms which could be seen as manifestations of contextualisation.

We have noted that practical theology forms the overarching framework for pastoral theology and pastoral care theory and practice. Developments in the discipline of practical theology therefore inadvertently impact on the theory and practice of pastoral

care theory and practice. In the past few decades there have been many developments in the conceptual sphere of practical theology. Miller-McLemore (2012a), notes that the concept of practical theology as it had formerly been conceptualised during the era of modernity, has been challenged in postmodern times by new paradigms. The influence of social scientists such as Habermas, Ricouer, Bourdieu, Geerts has resulted in a more empirical approach to the practice of practical theology and a growing awareness of and revival in practical knowledge (*phronesis*) (in Miller-McLemore 2012b:106). The influence of the academy in developing empirical research methods and the influence of political and liberation theology in recognising the primary sources of knowing (knowledge) which are both contextual and experiential, has been an important factor in the evolution in practical theological epistemology. The result has been evident in the contributions of theologians in the ensuing decades, where the application of social science methods was prevalent. Furthermore, the emphasis on practice as a result of the influence of practical theologians such as Dykstra, has contributed to an emphasis on lived religion (ibid).

In this section we will consider some of these influences which are reflected in the contributions of theologians such as Lartey (2006; 2013) and Miller-McLemore (2012a), which have shaped the way we view practical and pastoral theology, and by implication, pastoral care, today. We will firstly give a brief synopsis of post modernity and how pastoral care fits into the era of postmodernity.

3.3.2.1. Contextualised pastoral theology

From the conceptualisation of practical theology we can deduce that practical theology is both dialogically reflexive, interpretive and action-orientated (Lartey 2006:14; Osmer 2008; Gerkin 1984; Swinton & Mowat 2006). Dialogical reflection, interpretation and action, according to Lartey, take place within a particular context – be it a social, economic or cultural context (2006:42). He describes this contextual analysis as 'a way of discerning and seeing to hear what God may be saying out of the different exegeses of the human condition as experienced in different contexts (Lartey 2006:44).

From a pastoral care point of view, it is also 'a means of understanding the reality of the human experience that pastoral theology seeks to care for'. It is essential for the

times we live in for a contextual view of the world in pastoral care analysis (discernment) or hermeneutics, because of the fact that pastoral theology is essentially about interpretation and analysis (Lartey 2006:45).

Lartey (2006) provides guidelines for contextual interpretation for pastoral hermeneutics which are 'lenses' for interpretation and analysis (cf. Doehring 2006:8-9). These lenses are globalisation, internationalisation and indigenisation (2006:43). Globalisation refers to the import of Western lifestyle, worldviews and values into different cultures and different contexts (ibid). Internationalisation refers to an attempt at negotiating Western and non-Western standards in pastoral practice in an attempt to take local cultural or social norms into account. Indigenisation is a re-evaluation of non-Western models which are adapted for practice (Lartey 2006:45-46).

The contextualisation of pastoral theology and pastoral care is about understanding the reality of human experience. Also about discerning and interpreting God in that reality (Louw 2000a; Gerkin 1984; Osmer 2008; Lartey 2006). The interpretive role of pastoral care should always be contextual, taking local and global factors into account.

3.4. Cross-cultural pastoral care

The very nature of a contextualised theology and its various dimensions of globalisation, internationalisation and indigenisation - as pointed out by Lartey (2006), helps us to recognise the plurality and per implication, cross-culturality of pastoral care today.

Lartey (2006) notes the dominant culture and influence of the western paradigm and its impact on epistemology in pastoral care theory formation and practice. This dominance has been challenged by post-modern theologians as personified by liberation theologians, feminist theologians and the most recent paradigm of post-colonial epistemology (cf. Ackermann & Bons-Storm 1998; Miller-McLemore 2012b; Lartey 2013). Consequently the sources of knowledge from different cultures and disciplines have been drawn upon in theory formation of a post-modern pastoral care. Doehring (2006:8) in considering these different sources of authority for pastoral care in a post-modern context, identifies various sources of knowledge, namely religious source, narrative sources and the social sciences. These different sources of knowledges calls for a cross-disciplinary approach, where various disciplines are 'in

dialogue' with each other (Doehring 2006:9). In typical post-modern spirit Doehring summarises that the motive of such an approach is 'not to generate universal knowledge and theories, but to develop context in understanding persons in crisis' (2006:9).

Osmer also speaks of a cross-disciplinary dialogue as an essential aspect of the interpretive role in pastoral theology and is helpful in outlining this process in some detail (2008:162-3).

Post-colonial paradigms in theory formation and practice attempts to address power imbalances in epistemology, especially with regard to the dominance of western knowledge (Lartey 2013:118). A post-colonised pastoral care places emphasis on community-building, as opposed to individualised methods of care. Lartey (2006) speaks of creating communities of care in developing a post-colonised pastoral care. Post-colonialised pastoral care is also is about empowerment and listening to the voices of the marginalised (Lartey 2013:122). It is also about transforming cultures – this is about addressing underlying; the nature of relations and faulty ideologies which malign people. There is thus a high level of ethical accountability at play in such modes of practice (Lartey 2013:203:122; cf. Ramsay 2004).

The aforementioned section sought to highlight how postmodernism has changed the façade of pastoral care identity. The definition of postmodernism helps to illuminate how this paradigm could impact on both pastoral theory formation, epistemology, reflection and practice. This is largely due to underlying values and belief systems of the postmodern paradigm, as highlighted by Eagleton (1996) and Lakeland (1997), these values are often antithetical to Christian values and beliefs. They are also more pluralistic and seek to be inclusive of all belief systems. The result has been evident in theological thinking and practice (Miller-McLemore 2012b:19-20).

3.5. The impact of a postmodern paradigm on theory formation in pastoral care and counselling.

In reflecting on pastoral care within the current postmodern context, the question now emerges, how has this new paradigm influenced theory formation in pastoral care today. From this theoretical background we are able to place into perspective current

conceptualisation of pastoral care and counselling as understood from a postmodern perspective. Our focus here is to evaluate how a postmodern paradigm has effected change in the conceptualisation and application of pastoral care and related concepts and how such conceptualisation manifests in praxis? From a theological perspective one could ask if such conceptualisation is still a part of the   broader pastoral care or if has evolved into a secular form of care?

Phrased in another way, and significant to this study is the consideration of whether pastoral care-giving is a theologically informed form of caring or if it could be framed within the secular sphere of care giving. In deconstructing some of the 'new postmodern concepts' more clarity is gained on how they are related to pastoral care and how they impact on pastoral care identity. More importantly, how is it related to pastoral care and other terms such as spiritual care? These questions reflect how important it is to conceptualise terms such as *pastoral care-giving* and *spiritual care* within the current context in order to gain an understanding of how pastoral care has evolved and, for the purpose of this study – how pastoral care identity has changed. Currently various considerations seem to influence the choice of concepts. Apart from the new forms of epistemology referred to, these factors range from pressure from the human sciences, the context of pastoral care and the current trend of substituting spiritual care with pastoral care as a compromise to secular and plural society. This view of pastoral care is prevalent in the health care context where a multi-cultural is taken and pastoral care is viewed as a commodity for use in health care (cf. Swift 2009; Orchard 2001).

The view held here is that the underlying theoretical base and values of the pastoral theologian and the context in which these terms are operationalised will determine the concepts preferred. For this study, the broader more Christian term of pastoral care, used for centuries, will be preferred. This would be in line with the sentiment of rediscovering and sustaining the authentic theological identity of pastoral care. The current trend towards using the more pluralist term spiritual care, does however beg some clarification of that term in order to highlight the distinctiveness of pastoral care giving as pointed out by Louw (2000a).

3.5.1. Pastoral care and care-giving

Louw (2000a) uses the terms *pastoral care* and *care-giving* interchangeably, although he concedes that pastoral caregiving would be preferable to distinguish pastoral care giving from other forms of care within the context of the helping professions. He is particularly concerned with distinguishing the unique contribution of pastoral care in line with the Christian tradition of shepherding and hospitality (*cura animarum*). This is especially due to the current trend of replacing pastoral care with spiritual care in order to accommodate a secular, plural, multi-faith society. He also warns against current tendency to revert to Platonic dualism through the separation of soul and body. Christian soul care takes a holistic view of the soul comprising all aspects of being human. Louw's (2000a) motivation for using the above distinction corresponds with others concerned with maintaining the theological distinctiveness within the context of other helping professions.

The term *pastoral care-giving* is seldom used in earlier theological texts, but is much more prevalent in current works pertaining to chaplaincy and health care (Swift 2009; Doehring 2006; Roberts 2013). In the current health care context the term is used in juxtaposition to care provided by other professionals in the health care team. It would therefore seem that the term (pastoral) care-giving has evolved within the context of growing professionalism of pastoral care and as an endeavour by pastoral care to be relevant within that context (cf. Puchalski & Ferrell 2010; Woodward 2001:91).

In modern texts the term pastoral care-giving is also widely absent, but seems to be confined mostly to works on healthcare and chaplaincy, that is, within the medical, professional context. It is within this context that the distinction of care-giving might prove relevant, as Louw (2000a) suggests – in order to draw a distinction between secular care-giving and pastoral care-giving. Alternatively, the term care-giving is used extensively in the clinical context. Pastoral care chaplains who find themselves in this context are referred to as pastoral care-givers – on par with other 'spiritual care-givers' (Swift 2009; Orchard 2001; Roberts 2013).

In summarising the roles and or models of chaplaincy within the hospital context, the role of care-giver is defined as providing services that include: 'counselling,

consultation on clinical issues and spiritual assessment to help the team form a plan of care' (Donovan 2013:53).

It appears from current care and care-giving literature that pastoral care is thus distinguished from other care (giving) as pastoral care-giving and their roles are defined within that context – and quite separate from the faith context which they represent (Pattison 2001:33).

Pastoral care (giving) in this, professional setting, is placed within a management model and has to comply to standards compiled in this development plan, not for itself but for the 'spiritual care' team (Swift 2009:63). Within this context there has been a blurring of roles and status and questions regarding the uniqueness of what is pastoral about pastoral care (Puchalski & Ferrell 2010; Orchard 2001; Pruyser 1976; Orton 2008). Louw's (2000a) motivation for a call for a distinction between pastoral care-giving as opposed to spiritual care, becomes clear given this context. Yet in truth there remains much confusion as pastoral carers assume psychological language and constructs, which make their role not as distinct as it should be. There would seem to be more to regaining pastoral identity than semantic distinctions, as will be discussed in a later section. For the present, however, it would seem that, within a context of a team of professional care-givers, the pastor becomes the pastoral care-giver – as opposed to the generic terms health care-givers and spiritual care-givers.

The term spiritual care-giving has resulted in similar confusion, as will be discussed in the following section. I agree with Puchalski and Ferrell (2010) that pastoral care-givers need to set the tone and clarify their roles and identity in order to counter the prevailing blurring of roles and the confused status of the pastoral care identity.

3.5.2. Helping professions and pastoral care

One of the key concepts related to professionalisation, professions, and care-giving, particularly within the context of health care, is the term *helping professions*. I will clarify this term briefly in order to illuminate its relevance and how it is relevant to this study.

For the purpose of this study, helping professions refers to all professions associated with rendering social or psychological services to alleviate individual, group or

community need – be it social, medical and psychological needs. These include social work medical, paramedical and psychological services or any other related social or related services which are associated with collaborating to alleviate human need. Literature on helping professions is not very prevalent. The term helping professions is used mostly within the context of spiritual care and health care – within the health care context. It is used as a generic term to refer to professions (helping) apart from the medical professions. Rarely do authors who use the term define or conceptualise it as a distinctive concept. The assumption seems to be that the term is self-explanatory. The term is however, used mostly in relation to other professions aimed at helping people in psychological, social religious or medical distress, as in 'pastoral counsellors and other helping professions' (Topper 2003:xii).

The term helping professions is referred to inadvertently within the context of helping people in distress. These include 'religious' helpers, social workers and counsellors (Topper 2003:53). Topper distinguishes 'community helping professionals' to refer to helpers within the community context (2003: xi).

A helping relationship is referred to within the context of providing help or care with regard to spiritual, psychological or social distress (ibid).

It can be concluded that even though each profession is seen as a distinctive profession in its own right, within a multi-professional context, they are collectively referred to as helping professions in lieu of providing help within the context of a helping relationship.

3.5.3. Spiritual care and spiritual care-giving

From the clarification of the aforementioned term, it has become evident that there is also much confusion regarding some of the terms related to pastoral care within the modern context. This relates to terms such as spiritual care as well, as is illustrated by the tendency in literature to use the terms spiritual care, pastoral care-giving and even chaplaincy, interchangeably.

Handso is helpful in this respect in his attempt to define each term individually (2013:24-25). He defines spiritual care as ' interventions, individual or communal, that express the integration of body, mind and spirit to achieve wholeness, health and a sense of connection to self, others and or a higher power' (Handso 2013:24).

Chaplaincy is seen to fall within this category of spiritual care. Similarly, pastoral care is often 'lumped in' under the broad spectrum of 'spiritual care' (Handso 2013:25).

From a theological, Christian perspective, however, pastoral care is defined as grounded in the Christian tradition (Swift 2009). So, even though Roberts (2013) helps us to separate the terms, there is still the tendency to reduce pastoral care into the genre of professionalised, generic health care, which can serve all purposes. This is clearly a trend today since the term spiritual care has been appropriated by not only the chaplaincy (pastoral care), but the nursing profession and other' spiritual professions' as well (Swift 2009:138). In health care specifically, the term spiritual care seems to be geared towards individual spiritual needs, based on the beliefs and value systems of individuals. It is a generic term which is inclusive of pastoral care or chaplaincy as being one of the services under the broad spectrum of spiritual care.

The historic origin of the term spiritual care in the current context can be traced to the development of a National Health Care System (NHS) in Britain, where spiritual care was first commissioned in 1948 by the NHS. It has since developed into a sophisticated and an important aspect of health care – as a result of both policy requirements and the postmodern society's interest in spirituality (Orchard 2001:9).

The term spiritual care is related to the growing popularity of spirituality, which has been adopted as a blanket term for religion. It is popular due to its flexibility and disconnect with authority. It is a term which fits the post-modern paradigm's quest for congruency and honesty (Swift 2009:138-139).

With regards to spiritual care-giving a similar appropriation can be seen as has manifested with pastoral care-giving. As discussed, spiritual care has been appropriated as a generic term within the health care context. Similarly spiritual caregiving is a term which is mainly pertinent to the health care context, as is evident from the literature discussed here. Spirituality and spiritual care-giving are seen as generic terms to address all forms of spiritual needs, irrespective of belief systems.

For the purposes of this study a distinction has to be made in order to illuminate the distinctive theological dimension of pastoral care. Hence, the further exposition of these concepts follows in the next section.

3.5.4. Spirituality and spiritual care: Christian spirituality versus secular spirituality

We cannot look at spiritual care without deconstructing the concept of spirituality. It is especially true in this study where spirituality forms a key attribute in distinguishing between pastoral care and other forms of care. Then we have to emphasise here that due to the generic application of the concept spirituality, the distinction is made between generic spirituality as applied by various religions, and Christian spirituality, which will help us make a distinction for what is pastoral care and what is in effect secular care. This distinction is necessary since spirituality has become increasingly popular as a contemporary term for all types of spirituality – this especially so in an era when institutionalised religion has become less popular and cultural and religious plurality has become more prominent. The emphasis now is on individualised spirituality. It seems to be a consequence of amongst others, post-modern resistance to (religious) authority and a conflagration of religious and modern paradigms – with psychology being the most dominant (Swift 2009:142). As Swift sums up: 'it could be argued that the fruit of this religious union with current paradigms is 'spirituality'. In his view: 'to conform to individual conduct' (Swift 2009:142). He warns, however, that although spirituality has been utilised as a convenient phrase in 'spiritual care', in practice, it remains institutional forms of religion (Swift 2009:143). It is suggested that it would depend on the ability of the pastoral care-givers/chaplains, whether the drama of the Christian narrative remains relevant to people's experiences (of loss, search for meaning, etcetera). In essence, the question remains whether it is able to articulate a theology of practical relevance (Swift 2009:144).

A further reason for the growth of the term can be attributed to its lack of exclusive ownership. Previously associated with Christianity, it now serves the purposes of plurality and postmodernism (Swift 2009; Orchard 2001).

A more detailed exposition of Christian spirituality is given by Leech (1986) in the first section of Chapter 3, paragraph 3.2.2.2. His (1986) contribution helps to address the research problem with his distinction between Christian spirituality and secular spirituality, especially the gap between a spiritual life and pastoral practice, particularly, his notion of Christian maturity and psychological maturity.

3.5.5. Christian spirituality in the (post) modern context

From the literature consulted it becomes evident that there are various forms of spirituality which can be categorised under other religions and spirituality which is pertinent to Christian spirituality. Topper for example speaks of a spirituality which is 'religious spirituality' (2003). This spirituality focuses on spirituality within a religious context of belief in God within a faith community (Topper 2003:4). Religious spirituality is distinctive from other types of spirituality as it is God-centred. It is not only a 'religious' spirituality, but a Christian spirituality.

According to Topper spirituality from a Christian perspective is a '… response to God's action or grace …. 'This is the distinction which can be drawn between generic or secular spirituality, which is seen as being 'part of human nature' , which would apply to the type of spirituality discussed in the previous section - and Christian spirituality (2003:4). Whereas the latter entails a belief (faith) in God and relationship with the Triune God (Father, Son and Holy Spirit (ibid), secular spirituality has a universal element which is constituted of the belief system of the individual. This type of spirituality works well in a post-modern paradigm where there are no ultimate truths and many belief systems are embraced. Christian spirituality on the other hand is based on the ultimate truth of the gospel message and a relationship with a living God. This relationship may consist of prayer life, participation in a Christian community and service (Topper 2003:4).

Based on the work of O'Keef, Spohn and Billy, Sperry (2002:59) demarcates the confines of true, biblical spirituality, as set out in the Old Testament and summarised in the New Testament – according to Micah 6:8 in the Old Testament and Mark 8:34 in the New Testament. This spirituality can therefore be said to be a biblically based spirituality. According to Sperry, it is a call to discipleship, i.e. love of God and love f neighbour, through the integration of prayer, action, the spiritual and the moral (2002:59). Several theologians refer to the relevance of a biblically based spiritual care. These include theologians such as Ramsay (2004), Johnson (2007) and Stone H.W. (1996).

Pattison remains a firm defender of Christian spirituality. He refers to the current form of Spiritual Care in rather derogatory terms, regarding it as a generic term (2000). This 'generic, religiously neutral' spiritual care, according to him, could easily be administered by other health care professionals, such is its neutrality (in Orchard 2001). For Pattison the difficulty with this generic form of spirituality is that it might serve short term goals, but it has serious long-term implications, especially regarding religious commitment and in minimising the capacity of religious traditions (ibid). It is in danger of losing its longevity and lasting value if it is divorced from communities of practice and discourses 'where they have been tested and refined for centuries' (Pattison 2001:34). This contemporary form of spirituality, according to Pattison, is not related to Christian spirituality, but can be more closely associated with philosophy (Pattison 2001: 34). Christian spirituality on the other hand, is based on biblical teachings which teach that the (Holy) Spirit is divine and transcendent. Pattison suggests that chaplains re-evaluate their responsibility towards their own spiritual traditions rather than allowing themselves to become generic 'facilitators' of spirituality in all its (secular) manifestations. There is a substantive difference between generic spirituality or secular spirituality and Christian spirituality, just as there is a substantive difference between Christian pastoral care and (generic) spiritual care.

Pattison expands on the role of Christian Spirituality and Christian pastoral care, by placing the emphasis on the fact that it has its basis in biblical insights and the workings of the Holy Spirit (biblical pneumatology) (in Orchard 2001). Christian biblical pneumatology implies the following regarding the role of the Holy Spirit: 1) the Spirit is divine and transcendent (divine and holy); 2) the Spirit is active, the Spirit takes initiative, unlike generic spirituality which is passive; 3) The work of the Spirit is to build up the people of God (the body of Christ). It is therefore concerned with the corporate/collective; 4) it impacts the material reality – e.g healing. It is the power in and through creation; 5) It is the power which wroughts change or transformation in people; 6) it cannot be manipulated and 'blows where it will' to accomplish the will of God. It is therefore not a spiritual resource to be used for human purposes. These characteristics of the Holy Spirit are central to a biblically informed Christian spirituality (Pattison 2001:36). As Pattison (in Orchard 2001) notes, the unpredictability of the Holy Spirit cannot be contained in the modern world. Chaplains are therefore prone to compromise their tradition in order to attain acceptance and inclusion. The result

has been an emaciated, limited and vague notion of spirituality which is presently evident in health care (and is largely responsible for the identity crisis in pastoral care). Such a spirituality, is harmful and ineffective in the long-term (ibid).

3.5.6. Secular spirituality

From the above it becomes clear that there are different forms of spirituality which are often categorised within the realm of eastern religions. Topper (2003) gives several definitions of spirituality. One of which is a generalised type of spirituality which most humans have by virtue of being human. This is categorised as 'simply human' (Topper 2003:2). Another form of spirituality distinguished by Topper is 'created spirituality' which refers to an inherent feature of 'created spirituality' being present in all persons (Topper 2003:6).This type of spirituality manifests in individuals' relationships with others, nature and in their occupations (cf. Hermans 2013).

Sperry refers to the 'spiritual domain' which is seen as being inclusive of all religions and all that relates to god and transcends the self. This type of spirituality relates to the individual's attitude about the meaning of life, work, relationships and inherent resources. It is said to include rituals, spiritual disciplines and spiritual practices. From an academic perspective, this domain can be referred to as spiritual theology. Whereas previously this theology was referred to in terms of different sub-sections of theology, today it is as branch referred to as spirituality (Sperry 2002:58).

3.5.7. Indicators of (interfaith) care-giving

As has become evident in the above discussion, pastoral care can be located in various contexts. In the professional context of the health care and chaplaincy system, we have noted that pastoral care has had to adapt to the former part of the professionalisation health care team. Consequently new indicators have had to be adopted in generic form of care-giving. Schipani and Bueckert (2009) refer to an inter-faith care giving and distinguish several features or indicators of such a type of care giving.

If pastoral care has to adapt to contexts where a modified approach is required in faith care, one could ask what such an inter-faith care would constitute and what some of

the principles and attribute in an interfaith are would comprise. We have considered in some detail the background to an inter-faith context for pastoral care. In Chapter 2 we also made reference extensively to the indicators of a pastoral care based exclusively on the Christian tradition. It would therefore be apt to consider some indicators of such an inter-faith care practice.

Within a pluralist context of interfaith caregiving, the contributions of pastoral theologians Schipani and Bueckert (2009) are helpful in considering the indicators which can be applied within a postmodern context. We will use these as a basis for comparing the theological indicators for care giving with the secular indicators, or as Schipani and Bueckert (2009) notes, interfaith indicators for care-giving.

Schipani and Bueckert (2009) emphasise pastoral wisdom as an attribute for the spiritual care-giver as a means to effective inter-faith spiritual care. To grow in spiritual wisdom includes four dimensions: learning by feeling. This should be followed by 'being' which is essentially 'presence' - special sensitivity and self-awareness of self and others in the care-giving relationship (2009:317). It is an awareness of being representative of Grace or the embodiment of Grace a caring presence. To this effect a sense of personal and professional (ministerial) identity is essential to being and presence. Attending and listening as being is emphasised (cf. Osmer 2008).

Schipani and Bueckert (2009) call on care-givers to grow in professional wisdom. The latter seems to be a distinction from pastoral wisdom and is comprised of the following indicators or indicators:

• A philosophy of spiritual care, including a view of human wholeness, truth, the good life and excellence in professional work, grounded in one's faith tradition.
• Optimal theoretical integration of spirituality, human science and theological perspectives.
• Understanding the complexities, dynamics and richness of interfaith situations, with appreciation for human and spiritual commonalities and due consideration to gender, culture, religious, families and social contexts.
• Theological assessment that includes: revisiting the validity of certain absolute, normative doctrinal claims; selective re-appropriation of theological and religious

convictions; rediscovery of the simplicity and beauty of core spiritual clues for interfaith care, etc.

- Linguistic-conceptual and 'multilingual' competency born out of theological and human science perspectives and resources.
- Clinical ways of knowing, such as interpretive frameworks that enhance understanding, communication and ministerial practice of spiritual care.

Apart from these indicators of professional wisdom, ways of knowing should also be related to certain dimensions of being and doing. Thus professional wisdom is not only constituted by a body of knowledge and skills but also by a certain way of being, or presence.

3.6. Summary

The aim of this Chapter was to highlight some of the core theological indicators which were characteristic of traditional Christian pastoral care and in consequence, the theological undergirding of pastoral care. As the authors have pointed out, some of these have been marginalised or replaced by psychological paradigms, tools and ultimately, psychological values. Some of the themes which emerge regarding the traditional theological pastoral indicators in this Chapter are:

- A diminished theological identity as manifested in confusion in pastoral task; diminished authority and status;
- A distortion of pastoral tasks and the appropriation of secular outcome based task, goals and values in the pastoral task;
- A displacement of pastoral acts/ tasks such as prayer, the Word and Spiritual direction and Spirituality;
- A displacement of theological aspects of pastoral identity such as moral judgement (discipline and ethics), theodicy and the transcendental nature of pastoral care (Pattison 2000; May 2000; Benner 1998).

These themes related to the theological indicators of pastoral care identity, are significant for further assessment of pastoral care identity in the final chapters, as well as for the conception of a theological paradigm for pastoral care today. In the following chapter we will reflect on a further challenge to pastoral identity, namely professionalisation. Due to the extent of this aspect of identity, it will be dealt with separately in an entire Chapter.

With regards to the current context and conceptualisation of pastoral care, literature consulted on the current context of pastoral care, reflects that pastoral care has been adapted to the postmodern context of pluralism and diversity, as well as an era of increased specialisation and professionalisation (Brenner 1998; Schilderman 2005). Accordingly, pastoral care has had to modify in order to adapt to be relevant to these contexts. Concurrently, this is also true for the conceptual or theoretical development of pastoral care. To adapt in the medical context for instance, concepts such as pastoral care has thus become pastoral care giving. (cf. Swift 2009; Roberts 2013; Orchard 2001). Similarly, spirituality and spiritual care, previously confined to the Christian context, have become a generalised, generic spirituality and spiritual care-giving. These terms have been adapted mainly to 'fit' within the health care context which is based on standards and policies developed to suit the medical setting. Pastoral care's belief systems and values within this context can therefore no longer be 'limited' to the Christian context, but has to accommodate all belief systems. The indicators which Schipani and Bueckert (2009) recommend for an interfaith pastoral or spiritual care bear witness to a universal belief system which is applicable to all faith systems and does not reflect or acknowledge Christian values, but rather a more philosophical, humanistic approach to care. We have noted the criticism of authors such as Pattison (in Swift 2009) regarding the long-term consequences of such adaptations on the identity of pastoral care and concur that much is compromised regarding the theological character of pastoral care – namely, the disregard of Christian community and context; the relevance of the Word in the theological undergirding of pastoral care; the disregard of the transforming role of the Holy Spirit in spiritual growth ; the loss of the ethical and moral character and roles of the pastoral care giver, amongst others. Although we cannot revert to pre-modern and pre-postmodern times, pastoral roles and identity have become confused in the post-modern context, where an allegiance to ultimate truths is viewed as antithetical. Yet, if a theological character and identity which distinguishes pastoral care from other professions is to be restored, some theological boundaries will have to be re-established, as have been suggested throughout this discourse.

What is in fact reflected in the discussion above is the growing pressure on pastoral care in the postmodern economic context to professionalise in order to remain relevant in relation to other helping professions. We will now give a more in-depth conceptualisation of the concept of professionalisation – how it has developed within the context of pastoral care and how it has impacted on or challenged pastoral care identity in the next Chapter.

CHAPTER 4: The conceptualisation and operationalisation of the concept *professionalisation*: The implications for pastoral care identity.

4.1. Introduction

In this section of Chapter 4 we will firstly attempt to trace at least partially, some of the origins of a professionalised pastoral care. This is significant in order to gain a theoretical understanding of the concept professionalisation. Hence, the reference to literature regarding the onset of professionalisation. We shall therefore f refer to the historical development of pastoral ca re as it had its origin in the Pastoral Educatioanal Moverment, as outlined by Aden and Ellens (1990).

Firstly by giving an overall view of the American influence on modern pastoral care, and secondly by looking more specifically at the contributions and the impact thereof of prominent individuals on the establishment of a professionalised pastoral care. Hence, the inclusion of contributions of theologians such as Hiltner and Boisen (in Aden & Ellens 1990) --- in order to highlight their role and influence in the professionalisation and psychologisation of pastoral care. The aim of this section is to elicit from these early developments themes and trends which point to the influence and assimilation of psychology by pastoral care; which in turn points to the onset of professionalisation as we recognise it today.

4.1.1. The American influence on modern pastoral care

Holifield (1983) outlines the development of pastoral care in America as a series of changing ideals of the self: from self-denial to self-love, from self-love to self-culture, from self-culture to self- mastery and from self-mastery to self-realisation (Conn 1998:21). This evolution of pastoral care shows the gradual development of the role of psychological goals for pastoral counseling and the self. Whereas the focus of pastoral care in earlier centuries was that of the human condition, sin and salvation and self-denial - the encroachment of psychology led to the goal of selfhood and self-realisation for pastoral counseling (Conn 1998:21). This development is clearly evident in Holifield's (1983) historical outline of the development of pastoral care, which clearly illustrates the gradual inclination towards the self.

After the Civil War, the inclination towards self was more evident and shifted the emphasis of ministry as well from activity to receptivity (ibid, 23). As an illustration of the American influence on the development of pastoral care we shall examine the contributions of Hiltner and Boisen (in Aden & Ellens 1990), two prominent pioneers of modern pastoral care –since their contributions set the scene and largely engineered the development of the modern conceptualisation of pastoral care. In the ensuing decades, the American influence has continued to shape and dominate modern pastoral care. It is therefore an influence which justifies further scrutiny.

Pattison (2000) examines the reasons why American pastoral care was so open to the psychologisation of pastoral care. Some of the contributing factors which he identifies include: the fact that psychological models provided concrete ways of help for persons in distress; the fact that training in psychological methods enhanced the professional status of pastors; in America more people are likely to attend church or consult pastors in times of need; the American society is predominantly individualistic, its methods therefore tend to be individualistic; the concerns of contemporary theology and philosophy emphasised the importance of human experience (Pattison 2000:20--21).

The characteristics of the American pastoral care scene might explain its sheer force of influence on the rest of the world where pastoral care is practiced. These include the firstly, the continuing dominance of counseling methods and ideas in training and practice. A second feature includes the professionalised ethos of pastoral care in North America. Thirdly, the dynamism of pastoral care and counseling in North America, with a continued willingness to learn, develop and experiment with new pastoral techniques. Lastly, the inter-denominational nature of American pastoral counseling and pastoral psychology movements, made pastoral counseling more prone to expansion and more accessible (Pattison 2000: 21-23).

More recently Snodgrass explores the social milieu which formed the backdrop for the development of psychological theories – notably those of Rogers and Clinebell, two major contributors to the evolution of pastoral care in America (2007). From her analysis it becomes clear why America provided a favourable environment for the development of modern pastoral care. Some of the contributing social factors included

WWII, which resulted in an exodus of European psychoanalysts to the United States of America. The post-war trauma suffered by servicemen resulted in a huge challenge to mental health services, which provided an opportunity for the appropriation of psychological services. Rogers was favourably positioned to address the need which this environment provided and his theories gained much support. Another contributing factor at the time was the shift away from moral exhortation (Snodgrass 2007:514). Rogers' non-directive approach found favour as a result.

Apart from a moral shift, there was also a cultural shift, from mass culture to self-realisation and an increasing pre-occupation with psychology. The pastoral care movement shifted accordingly and moved away from moral exhortation and advice giving to person-centred and educative counselling (ibid). This was evident from the contributions of Hiltner and Rogers (in Snodgrass 2007:515). Furthermore the period following the war produced favourable environment for the continued 'secular interest' in psychology and the shift from Freudian to neo-freudian influences (Snodgrass 2007:515). This interest resulted in the establishment of schools for psychology and seminaries. Pastoral care was called upon as an auxiliary service to appease the demand for psychological services.

The American influence affected the development of pastoral care in other countries where pastoral care is practiced. As noted in our previous discussion, the appropriation of psychological methods and belief systems resulted in the marginalisation of theological sources of knowledge and Christian beliefs and traditions. The effect on the Christian view of being human was consequently replaced by psychological models of self and self-actualisation. A Christian anthropology for the human condition and human behavior was neglected as a result of this therapeutic soul care (Benner 1998; May 1984). This professionalisation of care resulted in the fragmentation of care and as a consequence, in the theory formation for practical theology and pastoral theology (Farley 1984; May 1984). The postmodern effect on theory formation is one of the consequences which has influenced theory formation and practice and will have to be taken into cognisance in retrieving a theological paradigm for pastoral care.

Following the contributions of Boisen (in Aden & Ellen 1990:25—30), the Pastoral Care and Training movement accelerated at an enormous pace. Most pastors and counselors, even social scientists, were exposed to these new methods, notably the use of the verbatim as a means of recording the counseling conversation. The personal histories of patients were also recorded based on guidelines pioneered by Biosen. These methods are still in use in leading universities in South Africa. In Britain, even though the pace has been reluctant and slow, the American influence has become more prevalent in training and in the demand for training. The influence of counseling is apparent in the formation of various British professional associations which offer training, accreditation and supervision. Clinical Pastoral Education is also thriving in certain urban areas of the United Kingdom (Pattison 2000:24--25). British theologians of note have warned against an uncritical acceptance of the American influence, especially in pastoral counseling. Pattison (2000) for example, cautions against this, and points out that differences in context and emphases, should be taken into account (Pattison 2000:30). He also warns against the American tendency of faddism in adopting new counseling methods and techniques which he associates with superficiality. Finally he warns against a return to fundamentalism in the American attempt to right a former disregard of the Christian tradition. The danger herein lies with ignoring, once again, the plight of those outside the church (Pattison 2000:31). Critique does not only come from a non-American perspective, however. Even American theologians have come to recognise that the enormous influence of the Boisen-Hiltner period in the pastoral care and training movement had definite shortcomings – especially in view of a more complex post-modern (largely pluralistic) age. A further aspect of the time was the individualistic and 'psychological bias' of that period of development in pastoral care. Pattison points to the challenge of the following aspects which have been neglected, namely ethics, hermeneutics and contextual issues such as race, gender, class and power (Woodward & Pattison 2000:49). These are concerns dealt with by other American theologians such as Ramsay and others in Pastoral Care and Counselling: Redefining the Paradigms (Ramsay 2004). We will also attempt to address some of these aspects in our quest to recovering the uniqueness of pastoral care identity. Reference has already been made in the previous section to ethics as an area of concern for pastoral identity. Importantly, another main area of concern for American pastoral theology as pointed

out by Pattison (2000:36ff) is the matter of developing a pastoral anthropology for pastoral care – i.e. taking into account what it means to be human from a normative perspective. He also calls for the development of a pastoral theological method from an experiential perspective (Patton 1983:55-56).

4.1.2. The influence of Boisen and Hiltner: Origin of professionalised care

As mentioned in the previous section, one of the most dominant influences on modern Pastoral Care was the Clinical Pastoral Education movement, developed by Anton Boisen in the 1920's (Pattison 2000:19). Because of Boisen's significant contribution to the development of modern pastoral care, a closer look at some of his contributions is warranted.

Boisen's own personal experience with mental illness pre-empted a turning point in his life and led to his subsequent study of religion and mental illness. His experiences and study has led to our greater understanding of mental illness and religion – and set the course for the development of the Clinical Pastoral Education movement, a movement which pre-empted professionalised pastoral care. One significant contribution developed by Boisens' tool for training in Pastoral Care for seminarians, was the emphasis placed on the pastoral conversation – as recorded in the verbatim. This provided a tool for the education and supervision which was used for training in pastoral care for many decades, even today (Pattison 2000:19).

Boisen's clinical development of Pastoral Care was further elaborated by his conception of the human being as a living document. The premise being that, similar to biblical and other sacred texts, the human being could be 'read' like any other literary, classical theological text – as a 'living document' (Glenn 1990:19).

Boisen's (Glenn 1990:19) work provided a firm foundation for further theological development in Pastoral Care, as is evidenced by the influence he had on the work of many theologians who followed him. These include the work of Wayne E. Oats (Glenn 1990:19), who contributed to the clinical and academic development of Pastoral Care through his work at the Southern Baptist Theological Seminary. Amongst those influenced by Boisen's work included Edward E. Thornton whose work

Theology and Pastoral Counselling, addressed the subjects of repentance, salvation and faith (Glenn 1990:19--20).

It is important to note the theological and social influences which shaped Boisen's theology, and in turn, his work. Thus the social and theological contexts of his time are important factors of influence for his work. For example, the development in science and technology impacted both socially and theologically on the American society, in which Boisen worked and lived (Glenn 1990:21-22). This is reflected in some of his academic journal articles at the time. Theologically, Boisen was influenced by William Adams Brown – his academic mentor. Brown veered towards liberal theology and his works on liberal theology were widely used during that time (Glenn 1990:21ff.). Boisen was influenced by this modern view on theology – as was evident by his desire to apply scientific methods to theology. Boisen's theology can be summarised as 'evangelical liberal' Because of his emphasis on the experiential, Boisen's theology was likened to empirical theology (Glenn 1990:22). The Chicago Seminary School where Boisen's taught was founded on a tradition of 'learned history' following an 'ecclesiastical rebellion' (Glenn 1990:23). They found classical forms of education limiting for the 'new kind of person being faced with new kinds of demands'. They promoted 'an alternative to orthodox theology' (Glenn 1990:23). It became noted for its tradition in empirical theology. As an academic there from 1926-1942, Boisen's theology was influenced by the traditions of this institution. As the founder of Clinical Pastoral care, Boisen's theological thought (development) is essential to understanding the theological conceptual undergirding of modern pastoral care. In fact it gives us significant clues as to the values which would underpin modern, professionalised pastoral care. The emphasis on the learned history, empirical and scientific nuances, and keeping with the scientific developments, and 'demands on new kinds of individuals' – all point to the advent of modernism and its influence on theology. Similarly, the seeking of an 'alternative theology' seems to be a direct resistance to the traditional, classical pastoral care with its biblical imagery and quite in line with the' ecclesiastical rebellion of the day'. Pastoral care had come in line with the other social sciences in terms of being more empirical. This was also in line with the endeavor to make practical theology a more scientific, academic practice. The church and the academia were at odds. It is here where the underlying value systems

between psychology and theology were evident, and is still evident today (Glenn 1990:23). This boundary was crossed when Boisen introduced his radically different view of theology which was entirely in contrast to the traditional view of theology. For him theology was oriented towards testing the validity of religious views in relation to human experience (ibid 24). From his views on theology, it is evident that the emphasis for him is on the study of religious belief, rather than a statement of belief (ibid 24). Boisen's emphasis on religious experience, reduces theology to being 'one of the sciences'. This is fundamentally the point at which the unique pastoral identity becomes more aligned with the social sciences - human experiences are viewed scientifically, forfeiting the transcendental for the experiential.

As mentioned in Chapter 1, the legacy of Boisen and others after him, for example, Hiltner, had a significant impact on the professionalisation of pastoral care.

Hiltner followed Boisen (Capps 1990:34ff) as one of the major influences on the development of modern pastoral care. Through his 'dynamic application' of theology, he shaped pastoral care by applying some of the aspects of the theory of dynamic psychology into pastoral theology and method. His view of dynamics is taken from dynamic psychology which refers to energy forces, in conflict with one another, creating dynamic tensions. This is largely a Freudian orientation which speaks of intra-psychic and interpersonal dynamics (Capps 1990:35). According to Hiltner, theological doctrines are inherently dynamic, like any other human energy system with internal conflicts and energy dimensions. Thus, a dynamic approach to theology involves the study of theological concepts or themes in terms of their energy dynamics (Capps 1990:35). In his work Hiltner identifies eight theological themes which portray dynamics and conflicts between the divine and the human, e.g. grace, and or gratitude and providence or trust (Capps 1990:34). It is clear from Capps' critique of Hiltner's use of the dynamic approach to pastoral theology, that he simply used the broad idea of the theory and not the theory of the approach itself. It could be described as merely an analogy between psychology and theology. Nevertheless, it does illustrate how freely and almost wantonly, pastoral theology associated itself with the principles of psychology and it could be argued, potentially left pastoral theology vulnerable to frequent cross associations and identification with psychology and its underlying values (Capps 1990:40ff). My critique of Hiltner's use of psychological concepts is not

that he sought to borrow the skill of psychological methodology, but that he sought to use psychological concepts to conceptualise theological matters. Even Capp's critique of Hiltner's use of these concepts is that there was not really a psychological application or grounding for the theological interdisciplinary use of psychological concepts. Which begs the question, why so closely associate with another profession if only to borrow a concept or two? Why could the theological paradigms not suffice for Hiltner's theory? It seems to be yet again one of those crucial turning points for minimising pastoral identity for the 'superior' knowledge of the social sciences. And yet, this approach by Hiltner has become engrained in pastoral theology as one of the major truths. Capps acknowledges its value but concludes that its adequacy as theological method remains dubious (Capps 1990:45). A further danger of this 'perspectivism 'which Capps notes is that '(it) appears to allow any interpretation of a theological concept or theme, as long as the interpreter acknowledges his perspective and its limitations' (Capps 1990:45).

My contention is not with inter-disciplinarity, but with psychological perspectives being used to explain theological matters, therein lies the undermining of the theological identity. This is but one example of conceptual and ideological undermining. Hiltner made other contributions which follow in a similar vein. In his work *Preface*, a close association with philosophical views on the theological and the practical, did not appeal to pastoral theologians due its very abstract and philosophical nature (Hunter 1990:54).

It is apparent from the brief description of the development of the pastoral care movement as reflected in the contributions of Boisen and Hiltner, that this was the turning point for pastoral care identity, where psychology and theology intersected. The effects on the values assimilated by pastoral care are evident in both the pervasive psychologisation of pastoral care and the subsequent professionalisation in pastoral care. These aspects will be discussed in further detail in the following section.

Part 1: Conceptualising professionalisation: A theoretical overview

The term *professionalisation* and related terms such as *professionalism* and *profession*, has implications for this study as it relates closely to how pastoral identity

is viewed today. Russell (1980) has contributed considerably to the topic of the professionalisation of the ministry within the British context. His historical overview of the professional development of the clergy and his conceptualisation of professionalisation are very relevant for broader application and will be referred to here. More current contributions will also be considered, for example the empirical study of Schilderman (2005) is very significant in the conceptualisation of pastoral care today.

According to Russell, the word '*profession*' is derived from the Latin word *profiteri*, which means to declare publicly (1980:9). He distinguishes between *occupational* roles, which practice a specific skill or craft, and roles which are related to '*a branch of human knowledge*'. The professional occupations relate to the latter group (Russell 1980:9-10). This knowledge, which professionals have a monopoly of, is the basis of the authority and legitimacy of a profession. A professional body regulates entry into a particular profession through a process of selection, training, examination and certification (Russell 1980:11). The emphasis on the 'systematic theory', or 'body of knowledge', is key to defining a profession and is guarded stringently by the professional body. This is to ensure that this knowledge is used for society's benefit and to prevent exploitation. Hence, the use of norms, codes, laws, expectations and sanctions associated with professions (i*bid*).

Professionalisation is categorised by Russell into two broad ideological groups. Firstly as:

> … a device generated by the community for guaranteeing the nature and validity of services, and for controlling those who seek to render them, in areas either of acute personal uncertainty, or in which the individual is at risk of being exploited as a result of his inability to evaluate the quality of these services (1980:11--12).

A second category encapsulates quite the opposite sentiment in that it is viewed as a monopoly on knowledge for vested power, as is indicated in the following definition:

> Professionalisation may be regarded as the device by which certain occupational groups have maintained their high social status and comparable standards of remuneration by means of a protective monopoly on a body of knowledge of importance to the wider society (Russell 1980:12).

For purposes of a functional definition, Russell refers to Prof. Carr-Saunders' definition of a profession as: '… specialised skills and training, minimum fees and salaries, formation of a professional association, and a code of ethics governing professional practice' (Russell 1980:13).

Russell suggests that a composite model may be constructed with the ideal type of a profession being:

> … an occupational group that has specialist functions; a prolonged training; a monopoly of legitimate performance; self-regulating mechanisms with regard to entry and expulsion; colleague-group solidarity; autonomy of role performance; a fiduciary relationship between practitioner and client; a distinctive professional ethic stressing altruistic service; a reward structure and a career pattern; and a research orientation and control of the institution within which the professional role is legitimated (Russell 1980:13).

This model could prove a useful reference in contemplating the professionalisation of pastoral care today as it seeks to conform to some of these criteria to be on par with other professions - as will become evident in the discussion of professionalisation within the South African context.

Professions have in modern times, especially in Western cultures, ascended to prominence. It serves to distinguish between trained and non-trained persons and has strong undertones regarding class distinctions and hence has definite social implications for societies (Campbell 1985). *Professionalism* is held in high esteem and has greatly influenced the professionalisation of pastoral care. Campbell analyses professionalism in view of three sociological approaches to *professionalism* which seeks to identify common traits among occupational groups which could be acknowledged to be professions. Such traits could include: 1) a body of knowledge and associated skills acquired through education and training; 2) tests of knowledge of competence before qualification to practice; 3) colleague supervision and discipline; 4) adherence to an ethical code (Campbell 1985:11).

The *functionalist approach sets* more rigorous criteria for professionalism in order to ensure that specialist knowledge is made available to vulnerable persons. Such

persons should have the following indicators to ensure that vulnerable persons are not exploited, namely they should be *trustworthy* and *emotionally neutral*. These indicators are ensured by a stringent selection and training and measures of discipline, which are usually institutionalised by professional bodies (Campbell 1985:12).

The *power-struggle approach* to professionalism stands in resistance to the previous two approaches in that it criticises certain aspects of those approaches. It is especially critical of the criteria used by these approaches to determine professionalism as well as the power, monopoly and social status assigned to certain professions by virtue of those criteria.

According to Campbell, these approaches reflect the moral ambiguity which is at play in viewing pastoral care in relation to professionalism. Professionalism does have positive aspects which makes it appealing. For example it lends a notion of consistency, control and responsibility. There is a clear ethos which ensures support and control. The moral ambiguity lies, however, in the benefits attached to this professionalism, which precludes a critique of the societal status quo - which might often be the underlying causal factor of distress in persons in need. This moral ambiguity can be attributed to the fact that pastoral care is no longer practiced exclusively by ordained ministers. As Campbell points out a 'profession within a profession has now developed'. The appeal is no longer exclusively a vocation as in earlier times, but is related to the profession and the benefits attached to that profession. This is to a large extent part of the dilemma of the identity of modern pastoral care. On the one hand professionalism has much to offer in terms of ethos, structure and the benefits of remuneration. However, there are moral and identity implications which arise from professionalism and professionalisation (Campbell 1985:12).

More recently a study by Schilderman (2005) shows a more detailed conceptualisation of professionalisation that should also be taken into account since a thorough analysis of all aspects of the concept is undertaken by him. Similar schemata for conceptualising professionalisation emerge as was evident in Russell's conceptualisation (1980). Schilderman (2005), however, identifies his frame of

reference more pertinently as being sociological, whereas this was not as apparent in Russell's conceptualisation (1980). Furthermore, he refers to recent empirical studies which strengthen his conceptualisation and operationalisation of the term. I will refer briefly to some of his findings and the studies he refers to.

Professionalisation is described by Schilderman (2005:67) as: '… a policy tool used by an occupational group to implement policies on the control problems of the division of labour, social mobility and democratisation'. The motive is largely 'directing the institutionalisation and legitimation of the processes of work' (ibid). It could be said to be about controlling the boundaries of a certain group and the protection of vested interests of a certain profession, as mentioned before by some authors. This is clearly apparent in the tension between psychology and pastoral and the delineation of boundaries between these professions – especially from the psychological vantage point.

According to Schilderman (2005:27) professionalisation is derived from the sociology of labour and organisation (occupations). He also refers to the various categorisations of professions, namely as a set of norms outlining degrees of professionalisation; or contributing to meeting societal needs. The extent to which such a profession meets societal needs determines the degree of professionalism (ibid). Other factors which determine professionalisation refer the policy outlines which control quality of practice, to strengthen the group's position in the labour market (ibid). Similar to Russell's (1980) analysis, Schilderman (2005) warns of inherent ideological vested interests, power manipulation and professional interests, which professionalisation holds (ibid). Based on a study by Van der Krogt (1981), Schilderman analyses professionalisation according to three approaches: the *indicators, approach*, the *functionalist approach* and the *power or control* approach (2005:68-70). The indicators approach defines professionalisation in terms of certain criteria or indicators such as abstract knowledge, service ideal and autonomy. Professionalisation is seen as a process of acquiring these indicators (Schilderman 2005:68).

The *functionalist approach* describes occupations in terms of demarcation criteria. Similar to the indicators approach, professions are described in terms of criteria and indicators.

The *power approach* describes professions in terms of demarcation criteria 'that indicate the measure of adaptation to diverse dynamic societal developments that affect the conditions of professional development'. Emphasis is placed on the power aspects of professional development (Schilderman 2005:69). It seeks to describe how professions acquire power in their environment and control over the conditions of their work. Professionalisation is thus the result of strategies implemented to secure control over its own professional practice (Schilderman 2005:70). The power approach touches on two premises namely that an occupational group strives for influence with a view to improving the quality of their work and that it achieves this through influence, by exerting professional authority. Van der Krogt's definition illustrates this: 'Professionalisation is a process in which members of an occupational group, mainly through power of expertise, collectively seek to gain and/or defend a position of power with a view to controlling the profession's utility value and its exchange value' (Schilderman 2005:74-75).

Based on this power perspective on professionalisation, the author delineates the following themes/goals on professionalisation for his study, namely: enhancement of expertise; utility value orientation; exchange value orientation; interest protection and collective empowerment (ibid). If one refers to the goals of the SAAP association, typical goals as outlined in the various definitions of professionalisation are disclosed (cf. Willers 2013).

Practical theology expresses positive, critical ambivalent opinions regarding the professionalisation of pastoral care. A study by Bouwer (in Schilderman 2005) concludes that professionalisation as a process in which ministry will increasingly resemble other helping professions. This conclusion is reached based on the emphasis on autonomy to legitimise pastoral self-image and word experience (Schilderman 2005:15).

Van der Ven's study on pastoral professionalisation in terms of the ecclesiastical context, reflects that professionalisation is an adaptive mechanism used by organisations to adjust to the environmental or societal and market demands (in Schilderman 2005:16). To date there is no comprehensive theological reflection on the professionalisation of pastoral care because of the unclear parameters of the subject and the extent of the negativity surrounding it for the following reasons:

Professionalisation adversely affects the sacramental identity, as it compromises the representation of Christ in the ordained ministry. It weakens ecclesiastical integration as it places the emphasis on expertise and status instead of mediating salvation (Schilderman 2005:16).

There is also the critique that a focus on expertise could undermine religious and ethical imperatives of biblical and ecclesiastical tradition. Furthermore, pastoral professionalisation could lead to a distortion/repression of existential problems and burn-out (Baart in Schilderman 2005:17).

A disconnect results when there is an emphasis on religious norms and a theological hermeneutic is not developed to interpret the social context. Professionalisation could also be seen as an attempt to address this void. It is often an attempt by professional groups to assert the legitimacy of their profession with the aid of policy tools. We note here that in South Africa this appears to be the case with the pastoral counselor's association as set out in the goals of SAAP, as it seeks to legitimise itself (Willers 2013; 2016). Which in turn raise the question, what is legitimisation? Why is it viewed as a key concept in defining professionalization? Mok (in Schilderman 2005) defines professionalisation in terms of legitimacy- 'the process whereby a profession applies its grounds for legitimacy to effect social change'. The concept refers to 'a professional group's striving for recognition and acceptance … by other professional groups' (Schilderman 2005:29). An important aspect of legitimisation highlighted here is the authority of knowledge – as in the instance of restoration of knowledge when modernisation requires legitimation of existing theological, as in pastoral ministry knowledge (Schilderman 2005:29-30).

When viewed in relation to the concept *work,* as it relates to the social process of the division of labour, professionalisation is seen as relating to the policy an occupation group implements to try and influence the quality of work. There is an interrelatedness between work and occupation in this respect. Work can be seen as a social activity with subjective meaning which influences behavior. Professional work then expresses professional behavior and culture. In this sense, *vocational* and *instrumental* aspects of work are identified according to the Weberian sociological constructs. *Instrumental* refers to goal-directed and social aspects, whereas *vocational* aspects of work relate

to intrinsic meaning. The division of labour is defined according to this sociological paradigm. Furthermore the term *occupation i*s defined along these constructs as being '… an institutionalised, legitimised framework of a particular section of the social division of labour' (Mok in Schilderman 2005:62). The extent of the contribution rendered by the service to society, determines the esteem and legitimacy of a group. Occupation and the division of labour is an ongoing process as a result of technical development' or new interpretation of professional work'. Labour market forces also influence the division of labour in terms of demand and social need. The term *segmentation* refers to the division of labour within an occupational group as a result of various factors, such as differential prioritising of tasks, preferences, innovation and knowledge.

When viewed in this sociological context, *occupations* can be seen as structures in the process of the division of labour, one of the main tasks being the control and legitimisation of its work – in order to secure its position in the market. This is done through collectivising of tasks and other factors. Also through delineating work domain from other occupation groups (Mok in Schilderman 2005:65). This is a Weberian principle, namely social closure by tasks such as rationalisation, standardisation and specialisation --- all aimed at protecting its own work domain.

Other criteria include decision-making on the qualification process and occupational structure. Education and training play a major role in this regard.

The theories on professionalisation as discussed above are based mainly on sociological schemata but do well to assist us in understanding the social and power dynamics within which we are able to frame and interpret pastoral care as one of the upcoming occupational groups in society. We can see that to a large extent economic power and striving to secure and maintain that power is an underlying factor in the dynamics between the various occupations, also within the helping professions. Why do professional groups strive for power? As mentioned, it is an underlying economic dynamic. Striving for power makes it possible to control 'production'. Groups can increase their influence and determine economic recompense. For the

professionalisation of pastoral care this means an increase in influence through specialisation and the control of standards and pricing.

Apart from power, there is the matter of legitimisation as discussed before, which determines authority. Weberian theory describes three types of authority (Schilderman 2005:71). Van der Krog's (in Schilderman 2005) model highlights various aspects of power.

From the conceptualisation of the concept professionalisation by Schildermann, several themes emege on how pastoral care identity has changed in current times as a result of professionalisation as it pertains to professionalisation (2005:7). These are: knowledge and expertise; utility value of work; its exchange value; collective power (Schilderman 2005:79). We will discuss this in greater detail in the following section which focuses on how professionalisation has influenced pastoral care identity.

4.2. Professionalisation and its influence on pastoral care identity

Schilderman's (2005) conceptualisation of professionalisation is significant particularly because of his use of a sociological paradigm. A conceptualisation from this perspective highlights indicators of a professionalised pastoral care which correlate with an economic belief system and not a theological belief system. This will become evident as several themes are highlighted in the ensuing discussion.

For instance, in his definition alone, several elements emerge which point to a sociological discourse. '...(professionalisation) is a policy tool used by an occupational group to implement policies on the control of problems of the division of labour, social mobility and democratisation' (Schilderman 2005).

Firstly the concepts *occupation, division of labour, social mobility* and *democratisation,* when viewed in juxtaposition with the aims and objectives of professionalisation, as outlined in the conceptualisation above and in the general motivation of professional bodies (see SAAP discussion) – the conclusion can be made that in terms of identity, a professionalised pastoral care has assumed a new façade. It is essentially an economic and sociological façade.

The motives for professionalisation which Schilderman (2005) hightlights further compounds this perception regarding pastoral identity. As noted, these motives include (i) institutionalisation (as an occupation); (ii) legitimisation (of contribution as an occupation); (iii) protection; (of interests of an occupation/group) (iv)control (of boundaries and interests). These elements reflect the undergirding values whih underpin a professionalised pastoral care – namely predominantly social and economic norms. The latter pertains to determining social relevance and positon. These are related to an ideology (economgic) and could result in power struggles and manipulation (Schilderman 2005). Professionalisation is fundamentally about protecting the interests of a group (economically and socially).

Schilderman indicates professionalisation to the sociological motive of the division and organisation of labour – by for instance outlining degrees of professionalisation. Also by addressing certain societal needs. All these actions are aimed at protecting interests and securing its position in both society and the labour marker (van der Krogt in Schilderman 2005:74-75). The power approach especially speaks of adapting to developments in society and concurrently trying to secure influence and maintain relevance to changed circumstances (Schilderman 2005:69). Van der Ven's study confirms that professionalisation is an 'adaptive mechanism' (used by occupational groups/organisations) to adjust the environment or societal demands (in Schilderman 2005:16). From our study thus far we have noted the adaptive measures which pastoral care has engaged to remain relevant in societal context (Pattison 2000; Lyall 1995; Campbell 1975). Schilderman's study places the impact on pastoral identity in a new light – within a social and economic context of changes times and economic forces. A professionalised pastoral care has evolved into an occupational grouping, with all the economic and social implications which that entails. As noted by Bouwer (in Schilderman 2005:15), pastoral care will increasingly resemble the other helping professions.

It is interesting to note Schilderman's claim that there has not yet been a study on pastoral professionalistion in terms of the ecclesial (theological) context, not only reflects that pastoral identity has shifted (from ecclesial to occupational) – it also reflects the unclear parameters of a professionalised pastoral care (ibid). Furthermore,

one notes the resistance in some quarters a professionalised pastoral care for the sake of maintaining a theological identity for pastoral care in the following quote:

> Professionalisation adversely affects the sacramental identity, as it compromises the representation of Christ in the ordained ministry. It weakens the ecclesiastical integration as it places the emphasis on expertise and status instead of to mediate salvation (Schilderman 2005:16).

This quotation by Schilderman effectively sums up what other theologians have been arguing regarding the centrality of Christ, the gospel and the Christian tradition in the traditional care of souls, and the long-term effects on pastoral care identity (Oden in Pattison 2000; Lyall 1998; Stone 1998; Benner 1986).

Schilderman does concede that professionalisation could also be seen as an attempt to address the apparent disconnect between the theological and the existential or social context – as a means of remaining relevant as a profession. This is certainly a dimension which cannot be ignored, and, as this study has indicated, numerous attempts have been made in this regard, seeking a predominantly theological perspective (cf. Heitink 1979; Gerkin 1984; Capps 1990; Osmer 2008). The fundamental difficulty which this study has shown and which Schilderman's study corroborates, however, is that there has been a shift from the ecclesial to the professional, and that pastoral care identity has been compromised. Ultimately it is about a shift in identity. In view of the centrality of identity in this study it is deemed essential for a more in-depth scrutiny (deconstruction) of this concept, as will be attended to in the following section. The aim will be to further highlight how identity is constructed of various elements, as has become evident in the discussion above. Once again reference will be made to Schilderman's study (2005) on professionalisation as a primary source of reference – as empirical source, although earlier sources will also be referred to.

4.2.1. Defining identity

From the aforegoing discussion the significance of the concept identity has come to the fore. It has become clear that identity can be constituted in a variety of ways and is influenced by many factors, external and internal. We will consider some

contributions on identity to understand how identity is constituted and how this can be applied to this study regarding pastoral care identity and how it is informed.

The term identity, according to the psychological context, refers to an 'accrued confidence' of skills or patterns of experience (Patton 1983:49). Frei (in Patton 1983) describes identity in terms of Erikson's definition as: 'the 'core of a person toward which everything else is ordered'. It is the 'specific uniqueness of a person, what really counts about him (her), quite apart from both comparison and contrast to others'. In terms of this definition pastoral identity then would be 'confidence that in the midst of changing circumstances … the pastor is a pastor' (cf. Heitink 1979:16-18).

In terms of Erikson's definition of identity, there are different aspects of an individual's total identity. A distinction is thus made between personal identity, total identity, professional identity and ego identity. Identity is an accrued identity of different aspects of gaining confidence and experience. Similarly, the pastoral identity can be seen as an accrual of knowledge, experience and confidence as a pastor (or pastoral identity). Therefore, for the development of this 'accrued confidence', there needs to be a continual reinforcement of the role, function and identity (of the pastor or pastoral carer). The pastoral role and function (or functional aspects) may exist without pastoral identity, but the opposite is not necessarily true. The pastoral identity can only be vested in Christ: '… all authentic Christian ministry involves a participation in Christ's ministerial mission and power…' (Bernard Cooke in Patton 1983:50).

As far as the form of Christian pastoral identity is concerned, Patton (1983) refers to Tillich's Christology theory on Christian pastoral identity which points to how the manifestation of works portrays 'being' in Christ (1983:51; cf. Louw 2000b). This relates particularly to the minister's visibility; response and deeds. To what extent are pastoral counselors today set apart by the church in light of professionalism, private practice and persons other than the ordained ministry practicing pastoral care? This is where identity becomes blurred and is no longer visible to the church. The 'no longer visible' is evident in the 'private practice' of pastoral care. As Patton notes, in pastoral care ministry there is dialogue between the minister and the community (1983:58). Patton suggests that new ways of dialogue and accountability are needed where pastoral care is no longer practiced within 'the regular ministry of the parish' (ibid).

Even though pastoral care might no longer be offered by the minister, but by counseling specialists, it remains a ministry of the church to those outside the church, i.e. those estranged from the church (1983:59). The risk for the pastoral counselor in reaching out to those 'lost sheep' is to become estranged from the church themselves (ibid).

There remains a need for individual exploration of the human predicament which the broader church community cannot always sustain or deal with. Pastoral care has a role to play in making pastors aware of the depth of human brokenness and the 'power of grace to transcend it' (1983:62). Patton suggests ways in which the minister's private practice can be accountable to the broader ministry of the church (1983:62-70).

In terms of Christian pastoral identity, Tillich (in Patton 1983:51), points us to a 'new being in Christ' which means a dialectic relationship between us and the work of Christ and his person. Frei confirms --- identity is 'a person's manifestation as a total being'. Being in Christ (His identity) is a quest, not an achievement (eschatological being). For the pastor this is a conscious endeavor to a 'genuinely human pastoral identity' (ibid). The quest is also an ambiguity of who the minister is and who he seeks to become in Christ (the self-giving ministry of Christ).

Patton's (1983) exposition of pastoral identity is within the context of pastoral ministry, i.e. the office of the ministry as was more relevant in the period preceding the professionalisation of pastoral care. In present times where that ministry has become largely a professional care movement, the identity of pastoral care is no longer defined predominantly by ministry or the church. Alternately, it is also not entirely defined by professionalisation. Research referred to by Schilderman (2005) suggests that professionalised pastoral care cannot be clearly defined for what seems to be largely factors related to identity (cf. the reasons outlined by Schilderman 2005 in the previous Chapter).

In defining identify, Heitink, also refers to Erikson's conceptualisation of identity as the 'accrual of different aspects or elements of identity' which are gathered or developed over time (1979; 1993). Similarly, he also distinguished between personal, theological and pastoral identity. Some of the different aspects of identity include growth and

development through training and supervision. Apart from which, theologian accountability, is crucial, which includes the proclamation of the Word. In addition to which there is also the experiential aspect, which works dialectically with the theoretical. Essential too is the tradition which cannot be seen in isolation, least it be uprooted. Furthermore, besides development and psychosocial factors, a theological accountability in terms of the work of the pastor is crucial. This is especially true when pastoral work is integrated with science, theological accountability should be consistent. This means taking into account ones' own religious convictions and being critical but in solidarity with the church. A connection should be maintained between the church office and personal professionalisation/ professionalism. The pastor should be a representative of a church in a growing secular society and all the tensions associated with that. All these factors together define the identity of the pastor. As the church loses its relevance and the earlier traditions of office, and attitudes are lost and identity is hard to maintain. However the office of the pastor gives credibility and authority to pastoral identity (Heitink 1979:17).

Another factor which is vested in the pastor and determines identity is that of competency. Heitink (1979:17) cites Van der Spyker to make distinction between authority and competence. According to him pastoral competence is 'designated authority to as well as an understanding or comprehension to hold an understanding of something. Designated competence is juridical, traditional and archetypical competence. The pastoral calling requires authority from the church as institute, identification with the tradition, self-appropriation, with the symbolic function related to spirituality. In summary, through designated authority, people are equipped and qualified to be a pastor. Other types of competence include pastorate, communicative and personal competency (ibid).

Finally, other factors which impact on pastoral identity include social, political and cultural factors and increased professionalisation. Ultimately, pastoral identity should be vested in 'hulpverlening'- i.e. it is essentially about service to one's neighbor (Heitink 1979:18). Others equate it to love, teaching, the awareness of giving, and receiving love (Pattison 2000; Campbell 1981).

A further attribute of identity is that of establishing practical knowledge in the ministry of pastoral care and counseling. Practical knowledge in turn cannot be achieved adequately without taking cognisance of the concept of pastoral identity (Heitink 1979).

From the above discussion it is clear that the concept identity has been examined from within the clerical paradigm. Nevertheless, this conceptualisation of identity provides valuable parallels which can be drawn to pastoral care identity, for example: (i) pastoral identity remains the same in the midst of changing circumstances (Heitink 1979); (ii) identity is the core factor (of pastoral care) according to which other indicators are ordered (Erikson, in Patton 1983:49-50); (iii) identity is comprised of different aspects which constitutes a totality; (v) a distinction can be drawn between pastoral functionality (pastoral work) and pastoral identity (Bernard Cooke in Patton, 1983:50).

From a Christological perspective identity is defined as being established in Christ (Frei in Patton; Tillich in Patton 1983:51). Heitink's contribution which places emphasis on the functional (training, competence and authority) and the ecclesial (proclamation of the Word), further delineates the different aspects of identity (1979:17). Authority, as an aspect of identity is vested in designated (functional) or institutionalised, as in the traditional and spiritual (Heitink 1979:17). Finally, identity is forged by social, political and cultural factors and professionalisation (ibid).

Eliciting the key elements of identity in the discussion above confirms that it is indeed constituted of multiple segments. This further underscores Schilderman's conceptualisation which points to (professionalised) pastoral identity being socially and economically constituted. Heitink's view that there are functional and ecclesial elements to identity and that the authority on which pastoral identity rests can be either designated or traditional/ spiritually imbued, further underscores this argument. To further expand on this notion we will examine Schilderman's deconstruction of professionalisation into more explicit research concepts namely the vocational and professional aspects of professionalisation.

4.2.2. Vocational and professional identity

As suggested above, by way of further illustration – in older texts (Hiltner,1958) on pastoral care, pastoral identity is attached to the ministry or office of the ordained

minister, in terms of 'being and doing as a pastor'. In more recent literature, pastoral care is discussed in relation to other professionalised services, within settings quite apart from church and ministry (Patton 1983:49; Lyall 1995).

These examples illustrate the chasm which has developed in pastoral identity, between the two poles of ecclesial and professional paradigms. We will refer once again to Schilderman's (2005) detailed conceptual deconstruction of pastoral work which has proved very helpful in placing all the aspects of pastoral identity into perspective. For example, Schilderman's deconstruction of professionalisation highlights that pastoral identity has both a vocational dimension and a professional dimension (2005:109-112). One could therefore suggest that it is this duality which might contribute to a confused pastoral identity.

Schilderman uses a sociological paradigm to deconstruct the concept Pastoral Care as being constituted of the following characteristics. The pastoral care profession (work) is described in functional and sociological terms as an occupation – in that it has the following indicators:

- (It is) formal in character and work is remunerated;
- Has a professional domain in the social division of labour;
- Is institutionalised
- Needs constant legitimation
- Is utility orientated and prompted by instrumental (functional) and vocational motives

From our previous discussion it becomes evident that a (*professionalised*) pastoral identity has shifted from a theologically informed identity to a socially and economically informed identity.

Pastoral office: an office is defined as a competence based on authority, which is exercised in a community, aimed enhancing the functioning of the community (Schilderman 2005:111). It is described as work aimed at the common good of society or community based public authority to ensure the welfare of the community, as is the case with pastoral office. The rights and duties are also monitored by such public authority to ensure the welfare of the community. A *pastoral office* therefore differs

from employment which is regulated by laws and functional authority. The *pastoral office* is based on not only legal dimension, but traditions; charismatic and functional authority. The pastoral office is the intersection of the good of community and pastoral authority. Schilderman (2005) emphasises the importance of noting how *power* is *legitimised* in these different work domains. He distinguishes between the *pastoral profession* and the *pastoral office* regarding this aspect. *Pastoral work* is regarded as the overarching concept, whereas *pastoral office* and *pastoral profession* forms two aspects of that generic concept. Schilderman suggests that *pastoral work* can take the form of an office and of a profession. *Pastoral work* can also be done informally (deacons, lay ministers). It may also be done professionally without ecclesial appointment and connection to the community, as discussed before. It can be done apart from both, as in the case of volunteers (2005: 108-109).

Religious identity as an aspect of pastoral identity – should be framed theologically. It is defined as a theological reflection on pastoral work in relation to the common good of the Christian community. The latter includes the Christian tradition and the Christian church (Schilderman 2005:113). According to the afore-mentioned author, there is no theological legitimation of professional pastoral care since it is not a sociologically defined domain. Rather, the legitimacy lies in the contribution to the Christian community, based on the normative nature of theology of ministry, which can be traced both to biblical sources of the old and new testaments. Within the context of the church authority/power is vested in the ecclesial power which manifests in three different types of power – *hierarchical, charismatic*, and *transitive/functional*.

The conceptualization and deconstruction of the concept *identity* as a key concept which is related to *pastoral care identity* in this study, is significant in that it can be used in order to illustrate how *identity* is constituted and framed in different ways. The above deconstruction of professionalised pastoral care (work) by Schilderman (2005) - into different conceptual units such as *pastoral office, pastoral profession* and *pastoral work* - helps us to put *pastoral identity* into perspective, further underscores this argument. For example drawing a distinction between the *vocational* and the instrumental (functional/*professiona*l) dimensions highlights two different aspects of identity in pastoral care (work). For the purpose of this study this distinction is important if we are to understand how pastoral identity is contextualised today. It not

only confirms the hypothesis that pastoral identity has both a *vocational* and a *professional* character, but it also compliments and underscores the claims of a shift in identity from a theological paradigm to an identity predominantly informed by various socio, economic and pscychological influences – as has become evident in the contributions of theologians throughout this discussion (Holifield 1983; Campbell 1993; May 1982; Benner 1998).

The difficulty with pastoral identity today seems to lie with the confusion between the various aspects of its identity as it pertains to the vocational and the professional, the ecclesial and the professional. Identity can also be informed and related to the settings or contexts in which pastoral care is practiced (eg. health care or other clinical settings). The *context* of pastoral practice becomes very relevant to constituting identity – be it within a health care context or within the context of faith communities (Pattison 2000). As outlined by Schilderman's (2005) study, pastoral care can be deconstructed into *pastoral office*, *pastoral work*, or *pastoral profession*. When interpreted along these lines using different ideologies – either sociological or ecclesial, identity is framed differently. In the current context of a professionalised pastoral care can fit into the framework of sociological interpretation where services are rendered based on remuneration and within certain labour policy guidelines. Ambiguity and confusion around the vocational and ecclesial dimensions of pastoral care can result in difficulties in clarifying the essence of pastoral identity. The onus however, rests on the pastoral care-giver to establish parameters regarding belief systems and the contexts which frames pastoral identity – the context of the professional realm and all that informs that sector, or the context of the faith community. Even when the care-giver is confronted by the former, clarity regarding belief systems which inform paradigms for practice, should still be regarded as a statement of faith (Oden in Pattison 2000; Pattison in Swift 2009; Guthrie 1976). (In Chapter 5 we will seek to clarity the belief systems which an authentically theological/ecclesial informed pastoral care exhibits).

Schilderman's conceptualisation and operationalisation of professionalisation and related terms confirms the hypothesis that pastoral identity has shifted from an ecclesial paradigm to a socio-economically informed identity. In chapter 6 we will give

a detailed overview of the various indicators which confirm the shift in pastoral identity and the consequences which this has brought about.

The focus in the following section will be a brief overview of professionalisation in the South African context, the aim being to draw parallels from the theoretical discussion on professionalised pastoral care, to the actual developments in practice.

Part 2: Professionalised pastoral care in South Africa

The previous Chapter focused on the conceptualisation of professionalisation which helped to clarify how this might influence pastoral identity. In this section a more localised focus is taken when a brief overview of the South African context on professionalisation is given. An overview is given of the actual process of establishing a professional body for pastoral care, which can be considered to be the process of structuring professionalisation in South Africa – both legally and within societal context. From this overview a good sense is gained on the aims and objectives of professionalisation within the South African context. Finally, from the aims and objectives we can infer the values and underlying belief systems which professionalisation embrace. This is inferred from drawing correlations with the theoretical framework provided by Schilderman (2005) and applying it to the South African context.

Another aspect of professionalisation which will be considered is the psychologisation of pastoral care in the South. The indicators of psychologisation of pastoral care can be inferred from current theory formation in the South African context. Hence, the summation of a brief overview of local theory formation in Chapter 4, with an evaluation of the underlying value or belief systems which might reflect the psychologisation.

Firstly, a brief overview of professionalised pastoral care in the South African context is undertaken.

4.3. A brief background on SAAP

The history of a formalised 'professional' pastoral care in South Africa is quite recent. Historically pastoral care was practiced mainly by ordained ministers of various faith denominations as part of their clerical functions. A more formalised pastoral care was

evident in hospital settings where a working relationship was established with hospital staff. This became more structured when some churches in conjunction with universities, negotiated agreements for the training of ministers in terrain of chaplaincy (SAAP 1991).

SAAP was established in 1983 and focused on the role which psychology plays in pastoral work. Members were professionals, who had been academically trained in both psychology and theology.

The Association for Clinical Pastoral Work was established in 1988. It consisted of trainees for a MTh in Clinical Pastoral Work who were being trained and employed as hospital chaplains. They therefore focused on pastoral work in hospitals.

ACPESA focused on disciplined and supervised reflection of real life experiences with people who were hurting. This focus was on in-practice training and not on text books and lectures primarily. Their first training course was offered in 1970. To a limited extent this training is still offered by the Clinical Pastoral Education Training Centre in the Cape.

A professional body for pastoral care the Southern African Association for Pastoral Work (SAAP) had its onset on 30 May 1991 when the three associations (mentioned above) joined forces to establish SAAP. These three associations were the Association for Clinical Pastoral Work, the Association for Pastoral Psychology (SAAPS) and the Association for Clinical Pastoral Education in Southern Africa (ACPESA). The new association was destined to represent a broader group of practitioners, with the interest of promoting pastoral work (SAAP 1991).

SAAP has as focus both professional and lay pastoral workers. This includes pastors in hospitals, call centres, private independent practitioners, family and marriage counsellors, pastoral work in congregations, pastoral work for Correctional Service, Police Force chaplains and SANDF chaplains. Lay counsellors doing preventative and supportive work are also part of this group.

SAAP is a Southern African association affiliated with the International Council for Pastoral Care and Counselling, which meets every fourth year. Professor DJ Louw

from Stellenbosch is a SAAP member and was elected as chairperson of the ICPCC at their meeting in August 2011 in New Zealand (Williers 2009).

The African Association for Pastoral Studies and Counselling met in September 2009 in Stellenbosch. SAAP was represented and the chairperson delivered a speech. Dr L MacMaster from Stellenbosch is the general secretary of AAPSC (Willers 2009:3).

4.4. The process of professionalisation in South Africa

As alluded to in the introduction, the structural process of professionalisation in South Africa is in the early stages, even though the quest for such a process has had its onset over two decades ago. The process was driven by an association for pastoral care called the South African Association for Pastoral Care. Despite being an association, however, it was not recognised as an official professional body for the practice of pastoral care in the same measure as similar bodies such as is the case with the health professions – for example the Health Professions Council of South Africa (HPCSA).

As mentioned, The South African Association for Pastoral Care (SAAP) was founded in 1991, with a view to representing Pastoral and Spiritual Caregivers, in order to provide support for such pastoral care givers in their practices. However, even at the outset of its inception SAAP identified the need for recognition, proper regulation, practice management and a sound ethical code of conduct (Willers 2013; 2016). As a result the association (SAAP) has sought a process for professionalising Pastoral Care and Counselling Practices in South Africa for at least twenty three years. The process was a long and difficult one, with many obstacles along the way.

According to SAAP records, some of the routes which were taken to establish a professional body for pastoral care included, amongst others, application to the Health Professions Council of South Africa (HPCSA) and other SA Government Structures such as the South African Association of Social And Associated Workers (SACSSP) – in an attempt to register SAAP as a Statutory Professional Body, but, all attempts to this end proved unsuccessful (Williers 2013).

In spite of all these difficulties, in 2012, the government body, the South African Qualifications Authority (SAQA), eventually provided the means for the recognition of

professional bodies which SAAP sought. The matter reached a climax after a discussion during the Annual General Meeting (AGM) in Bloemfontein on 26 October 2013 where the SAAP members present decided unanimously to mandate the SAAP (Willers 2013). Executive to advance with the process of establishing a Professional Body in order to professionalise Pastoral Care and Counselling in South Africa. Subsequently SAAP made a principled decision to register as a non-statutory Professional Body for Pastoral Care and Counselling of South Africa (PBPCCSA) with the South African Qualifications Authority (SAQA). However, a similar association which had the same objective to professionalise gave further impetus to the process of professionalisation when SAQA recommended that the two associations collaborated their efforts in seeking statutory professionalised status (Willers 2013).

Subsequently, in 2015 both SAAP and the Association for Ministry Training Practitioners (AMTP) in their endeavor to apply for professional recognition gave heed to SAQAs request that the two organisations cooperate and amalgamate to create a single body. This was deemed especially relevant since both associations shared similar, '' church-related' goals and values (Willers 2016a:1; 2015b:12). The amalgamation of the two associations led to the approval for the establishment of the Association of Christian Religious Practitioners (ACRP). Many meetings and consultations took place to ensure that the identities and practices of both entities were safeguarded within the new professional body. A Memorandum of Incorporation (MoI) and General Rules was compiled to serve as the new constitution and has since been approved by both the Executives of AMTP and SAAP. The organisations have subsequently applied for the amalgamated association to be re-named to ACRP and be registered with CIPC. This set the course for the establishment of ACRP to be formalised. At the SAAP AGM on 4 March 2016 it was approved that the name of SAAP be changed to the Board for Pastoral and Spiritual Counselling (BPSC) following approval by the ACRP board during 2016 (Willers 2016a). The process of amalgamation of the two associations has thus complete and a joint application has since been submitted to SAQA. The outcome is yet to be determined (Snyders 2017).

The following are some of the goals and objective (motives) for professionalising Pastoral Care and Counselling, as outlined by an earlier document by SAAP prior to the amalgamation process:

- The rationale behind the establishment of a Professional Body would be to advance Pastoral Care and Counselling as a *science, profession* and as a means of promoting *spiritual health*, education and human wellbeing.

- Professionalising Pastoral Care and Counselling in South Africa is based on the premise of *self-regulating* structures to guide the profession and to protect the clients.

According to SAAP documents, the goals for professionalised pastoral care in terms of the National Qualification Framework (NQF) are as follows:

- Co-operate with the relevant quality council(s) in respect of qualifications and quality assurance in its occupational field.

- Apply in the manner prescribed by SAQA to be recognised as a Professional Body in terms of the NQF Act.

- Apply in the manner prescribed by SAQA to register a professional designation (Pastoral Care and Counselling Practitioners) on the NQF.

- Furthermore, according to SAQA, the Professional Body for Pastoral Care and Counselling will be recognised by SAQA if it is constituted to represent and regulate the recognised community of expert Pastoral Care and Counselling practitioners. SAAP would also be required in its application to be recognised as a professional body, only be recognised by SAQA as such, if the following detailed criteria were met:

- Protect the interest and the professional status of its members.

- Protect the public interest in relation to services provided by the practitioners and the associated risks.

- Show evidence of inherent social responsibility and advancing the objectives of the NQF.

- Be a legally constituted entity with the necessary human and financial resources to undertake its functions, governed either by a statute, charter or a constitution and compliant with good corporate governance practices.

- Represent, and where applicable, also regulate, a recognised community of expert Pastoral Care and Counselling practitioners.

- Apply peer judgement in decision making

- Develop, award and revoke its professional designations in terms of its own rules, legislation and/or international conventions.
- Monitor its professional designations in terms of its own rules, legislation and/or international conventions.
- Manage and revocation of designations, as well as disciplinary matters, appeals and complaints in a transparent manner and in terms of its own rules, legislation and/or international conventions.
- Set criteria for, promote and monitor continuing professional development (CPD) for its members to meet the relevant professional designation requirements.
- Show evidence of a fully functional information management system compatible with the National Learners' Records Database
- Encouraging the development and application of Pastoral Care and Counselling in the broadest manner.
- Promoting research in Pastoral Care and Counselling and improving research methods and conditions and the application of re-search findings.
- Improving the qualifications and usefulness (utility) of the Pastoral Care and Counselling Profession by establishing high standards of ethics, conduct, scope of practice, education and achievement.
- Increasing and disseminating Pastoral Care and Counselling knowledge through meetings, professional contacts, reports, papers, discussions and publications.
- Maximising the SAAP's effectiveness, expanding Pastoral Care and Counselling roles in advancing spiritual health and increasing recognition of Pastoral Care and Counselling as a science.
- Nationally and internationally representing SAAP as a professional body for the Pastoral Care and Counselling Profession in Southern Africa.
- Advancing the creation, communication and application of Pastoral Care and Counselling knowledge to benefit society and improve people's lives.
- Addressing Pastoral Care and Counselling practitioners' needs and interests.
- Ensuring quality of spiritual health safeguards, building professional relationships in RSA and abroad.
- Promoting Pastoral Care and Counselling practices.
- Recruiting members.
- Ensuring continuous professional development and training opportunities.

- Promoting a Code of Conduct for the Pastoral Care and Counselling Profession.
- Ensuring a high ethical standard in Pastoral Care and Counselling.
- Ensuring that Pastoral Care and Counselling continuously adapt and ensure that it remains a relevant profession.
- Continuous reformulation of the Practice Framework, the Scope of the Profession and the Scope of Practice for Pastoral Care and Counselling.
- Addressing these issues, the SAAP Executive is currently designing self-regulating structures to guide the profession and to protect clients (Willers 2013).
- Monitor compliance with an agreed code of conduct and/or ethics, including criminal record screening where applicable.
- Co-operate with the relevant Quality Sector Education and Training Authorities (SETAs) in respect of qualifications and quality assurance in its occupational field.
- Be involved in the development of a body of specialised knowledge taking due cognisance of national and international benchmarks (Williers 2013).

4.5. The outcome of the professionalisation process

According to recent SAAP documents,The Council for Pastoral and Spiritual Counsellors (CPSC), which is the newly amalgamated body, functions within the Association of Christian Religious Practitioners (ACRP), and is recognised as a professional body by SAQA for the professionalisation of Christian Religious Practitioners in South Africa (Snyders 2015).

The purpose of the professionalisation of Christian Religious Practitioners is to ensure adherence to national standards of training, ethical practices, continuous professional development and lifelong learning.

According to the new SAAP guidelines,Pastoral and Spiritual Counsellors include a wide variety of vocations, occupations, jobs, voluntary services and practices, including pastoral and spiritual counsellors, ministers, pastors, priests, chaplains, family and marriage counsellors, trauma counsellors, mediators, etc. However, the focus remains on Christian Pastoral Counselling, as CPSC is the specialist council for this field in South Africa (Snyders 2015).

SAAP documents reflect a comprehensive demarcation of the profession which consists of a full description of the scope of practice of clearly specified designations.

The aim of this structure of designations is to clarify career paths for practitioners. Furthermore, career path development can be based on a formal Continuing Professional Development (CPD) programme. (Snyders 2015).

It has since been reported that the application to SAQA (the South African Qualifications Authority) for professionalisation of the new amalgamised association Christian Religious Practitioners, has been approved on 6 October 2017. This has resulted in the establishment of the Southern African Association for Pastoral Work (SAAP), which functioned from 30 May 1991 to 6 October 2017, but has subsequently been transformed into the *Council for Pastoral and Spiritual Counsellors* (CPSC). CPSC is a specialist council of the Association of Christian Religious Practitioners (ACRP),which is now recognised as a professional body. The amalgamated body consists of CPSC, the Council for General Ministry Practitioners (CGMP) and Council for Ministry Training Practitioners (CMTP) – these organisations now function under the ACRP umbrella (Snyders 2015).

According to SAAP documents, the approval process entailed an assessment of the ACRP application, a SAQA site visit to the ACRP head office in Pretoria, a submission to the SAQA Quality and Standards Committee and, finally, submission to the SAQA Executive Committee[2].

4.6. The impact of professionalisation on pastoral care in South Africa: How the South African context correlates with theory on professionalisation

The above overview gives an insight into the goals and objectives for the professionalisation of pastoral care within the South African context. It reflects not only the underlying motives, but also very definite underlying values and belief systems which undergird these motives. Most of the objectives reflect the need for recognition and protection of the practice of pastoral care, as well as goals for guidelines regarding training and the development of skills and knowledge and practice guidelines.

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[2] As cited in footnote 1: 'The application to the South African Qualifications Authority (SAQA) for the professionalisation of Christian Religious Practitioners has been approved on 6 October 2017. The result is that the Southern African Association for Pastoral Work (SAAP), which functioned from 30 May 1991 to 6 October 2017, is being transformed into the Council for Pastoral and Spiritual Counsellors (CPSC)' (The Southern African Association for Pastoral Work (SAAP) 2017, http://www.saap.za.net/).

However, the professionalisation of pastoral care, similar to pastoral care practice in other countries, remains a complex matter. The discussion throughout this study has presented a picture of a pastoral care which is conflicted in identity, as was evident in the discussion in paragraph 4.2. This is a picture presented in most countries where pastoral care is practiced. The conflict resides in the juxtaposition of theological and psychological and professional goals.

From the goals of professionalisation in the South African context, a similar picture emerges. This is reflected not only by the predominantly 'professional' goals outlined above, but also by the the underlying wrestling with the ambivalence between theological goals and professional goals - a sense of whether the practice of pastoral care is a ministry/vocation or a profession. Alternatively, the question could be whether it is a vocation which seeks to be more professional. This ambivalence is reflected in an appeal by the Chairperson of SAAP to its members to be mindful of their motives for professionalisation. In their monthly newsletter SAAP Notes, (Willers 2015a:1). The chairperson of SAAP examined some of the main motives for the process of professionalisation. He cautioned SAAP members that their motivation should not be for only professional or financial gains, but rather a matter of integrity in seeking to provide excellent care, in the vein of the Great Care-Giver, Jesus Christ. Some of the other motives mentioned include: recognition, protection and to generate an income, to be more responsible and more competent. In his caution he makes a distinction between the motives of the world (secular) and the motives of the kingdom (care as a calling). The world's motives according to him are to satisfy self through recognition and financial rewards. The alternative is to be a care-giver who is representative of Jesus (Christ-centred) pastoral care-givers work for 'making a meaningful difference in the lives of other people's lives' (Willers 2015a:1). Although this is a brief reference, it does well to highlight the inner conflict of pastoral identity, in seeking to be pastoral on the one hand and professional on the other hand organisation.

Our discussion in the next session will further highlight how professional goals and objectives in the South African context correlates with the theory of professionalisation as conceptualised by Schilderman (2005) and Russell (1980).

If we take into account Russell's (1980) conceptualisation of professionalisation, as discussed in Chapter 2, we are able draw parallels to the South African context. For instance, regarding the goals and objectives (or motivation) for professionalisation, we note similarities between *theory* as expounded by Russell (1980) and *practice*, of the South African context, namely to protect the interest and status of the profession – of both its members on the one hand and its client system on the other. These interests include the safe-guarding of knowledge and professional domain as well as the protection of clients from poor service delivery. In terms of general criteria for professionalisation, there are multiple criteria in terms of representation, constitution and regulation regarding membership, legality, and credibility as a professionalised group. The regulation of members and their services according to clear norms and standards, are key criteria for the professionalisation process, which is clearly evident in the criteria set out by both SAAP and SAQA.

A further aspect of professionalisation which was highlighted by Russell (1980) and is evident here, is the reference made to a 'specialised body of knowledge' which needs to be 'increased and disseminated' through various activities and publications. The benefits of this knowledge for the broader society and best practice, is also emphasised.

When the local (South African) context is compared to the development of professionalisation in western countries, the circumstances which gave impetus to such development might vary, but the goals, objectives and criteria for professionalisation are very similar. Broadly speaking, it is about securing a specialised body of knowledge pertinent to the profession; protecting its own knowledge and interests in relation to other professions. Secondly, it is about regulation of its members and the protection of the recipients of their services, and the interest of broader society.

To this end, similar to western countries, the implementation of codes of conduct and standards for outcomes (of service) were deemed a key part of professionalisation. The South African pastoral care context has adopted similar norms and standards. The question which this study seeks to address is how this process of professionalisation will impact on pastoral identity. We have noted the impact of

professionalisation elsewhere and can anticipate similar results in the South African context.

4.7. Summary

From the above conceptualisation by Russell (1980) and Schilderman's (2005) detailed further deconstruction of the concept *professionalisation* we can draw a correlation between the international context and our current S.A context, where the aim of local pastoral care is to 'collectivise members in order to strengthen strategic position'. A further goal would be protecting the interests of its members.

The professional objectives as discussed by Schilderman (2005), correlate with some of the objectives of our own pastoral care body (Willers 2013; 2016).

They include: 1) the enhancement of expertise; 2) utility value orientation; 3) exchange value orientation; 4) interest protection; 5) to develop collective power; strengthen strategic influence. Conflict might not be central to these objectives, rather it might be about aligning with dominant ideology; promoting co-option with other groups and expansion of influence (Willers 2013; 2016b:83).

Within the sociological framework used by Schilderman (2005) we can view professionalisation within the South African context as a specific group (occupations), one of the main tasks being seeking to the control and legitimisation of its work – in order to distinguish itself as a grouping and to secure its position and status as a grouping. As discussed above, this is done through 'collectivising of tasks 'and other factors, such as distinguishing its 'work domain' from other occupation groups (Mok in Schilderman 2005:65). The latter practice is a Weberian principle, which entails outlining selection criteria through rationalisation, standardisation and specialisation - all aimed at protecting each profession's distinctive work domain. Other criteria include decision-making on the qualification process and occupational structure. Education and training play a major role in this regard (ibid).

The theories on professionalisation as discussed above are based mainly on sociological schemata but do well to assist us in understanding the social and power dynamics within which we are able to frame and interpret pastoral care as one of the upcoming occupational groups in society. We can see that to a large extent economic

power and striving to secure and maintain that power is an underlying factor in the dynamics between the various occupations, also within the helping professions. Why do professional groups strive for power? As mentioned, it is an underlying economic dynamic. Striving for power makes it possible to control 'production'. Groups can increase their influence and determine economic recompense. For the professionalisation of pastoral care this means an increase in influence through specialisation and the control of standards and pricing.

Apart from power, there is the matter of legitimisation as discussed before, which determines authority. Weberian theory describes three types of authority (Schilderman 2005:71). Van der Krog's (in Schilderman 2005) model highlights various aspects of power as it pertains to professionalisation (Schilderman 2005:7). These are: knowledge and expertise; utility value of work; its exchange value; collective power (Schilderman 2005:79).

Schilderman's (2005) study notes that there is a reluctance in considering professionalisation within the pastoral care context. This wariness relates to the adverse effects on the 'sacramental identity' of the ministry, which impacts on the church's representation of Christ through the ordained ministry (Simons et.al in Schilderman 2005:17). Furthermore, according to Schilderman's study, professionalisation is seen to weaken the ecclesial impact of the church from mediating salvation to expertise and improved status. An accent on skills also undermines the 'religious and ethical imperatives of biblical and ecclesial tradition' (Haarsma in Schilderman 2005:17). Lastly, professionalisation is perceived to lead to a distortion and repression of existential problems (Baart in Schilderman 2005:17). As Schilderman (2005) points out, professionalisation and ministry is seen to have an overall polarising effect on pastoral care as a whole. These are some of the repercussions which could be anticipated for pastoral identity within the South African, as have already been experienced in the West and have resulted in calls for a return to the theological basis for pastoral care. In the previous discussion, there is already some evidence of conflict in the South African context between theological and professional identity.

Drawing on Schilderman (2005) and Russell's (1980) conceptual criteria for professionalisation helps to place the underlying motives and the consequences of professionalisation in South Africa into perspective. It is clear when this correlation is made that the goals for professionalisation is mostly related to professionalism and safeguarding of pastoral care as a profession. Consequently, because the goals are predominantly professional, the theological goals are overshadowed, in effect entirely omitted. The result for the pastoral identity or the theological identity is that of being overshadowed by the professional identity. In the section on theory formation within the South African context, we will see if this is also evident in theory formation regarding seeking a theological paradigm for pastoral care practice.

When viewed from an ethical perspective, Schilderman's contribution further illuminates the shift of pastoral care identity from ministry, vocation and office to that of work (profession) as highlighted above. There has however been positive results regarding the shift in that a greater sense of professionalism is evident, and a code of conduct for the protection of professional interests and client interests. This is important for professional conduct, confidentiality and power relationships in care (Benner 1998; Ramsey 2004; Schilderman 2005). Nevertheless, the moral ethical dimension which is pertinent to the theological identity of pastoral care should not be overlooked (see Pattison 2000).

Finally, it has to be acknowledged that professionalisation has converged on the pastoral care terrain and cannot be ignored. However, the care-giver can still determine whether the terms of reference for care will be predominantly psychological or theological. The one does not necessarily exclude the other,as have been illustrated by the work of authors such as van Deusen Hunsinger (1995) and Johnson (2007), and theologians such as Osmer (2008) and Miller-McLemore (2012b), who have also been referenced in this study (Johnson 2007; van Deusen-Hunsinger 1995; Miller-McLemore 2012b; Osmer 2008).However, from the perspective of pastoral identity and pastoral distinctiveness within the helping professions, this distinction is essential (cf. Guthrie 1976; Johnson 2007; van Deusen-Hunsinger 1995).

Chapter 5: Defining a theological perspective for Pastoral Care

5.1. Introduction

In this Chapter the researcher seeks to define a Christian or theological perspective for pastoral care by examining the following aspects: (1) developing a Christian anthropology for pastoral care by referring to the theology of Barth, Luther and Thurneysen; (2) by examining how this theology has been applied for pastoral care guidelines in practice by referring to Guthrie (1976); (3) by examining African spirituality and anthropology in order to gauge the local contexts regarding theory formation; (4) examing an overview of local theological contributions in theory and (5) examining other contributions to theory formation .At the end of the Chapter we hope to compare with trends in the broader context.

5.1.1. Developing a Christian anthropology for pastoral care

The fundamental question at the core of pastoral care identity and what accounts for its distinctiveness in relation to other helping professions, is the matter of human anthropology. This is an issue of developing a theory of what it means to be human from a pastoral care context. It is a fundamental issue since it will determine not only how human beings are viewed in the pastoral care process, but how behavior is interpreted, and, ultimately, the content and practice of the pastoral care helping process. It is a matter of perspective and the paradigm which will be applied in the process of care. It is also believed to be the key element which will distinguish pastoral care from other forms of care as a unique form of care within the multi-disciplinary context.

All helping professions ascribe to an underlying philosophy or belief system which determines the ethos, epistemology and practice of that discipline (Ramsay 2002; Doehring 2008; Johnson 2007). In current times as far as pastoral care is concerned, the underlying belief system is no longer clear. As we have noted throughout this discourse, the application of pre-dominantly psychological constructs in care-giving has resulted in the permeation of psychological belief systems and values into the pastoral care character and into the domain of practice (Sperry 2002; Stone 1998).

Pastoral care identity, its underlying values and its belief systems have become blurred.

In seeking attributes which are unique to the pastoral care identity when contrasted with other helping professions, it is essential that we scrutinise the belief systems which undergird how human beings are viewed. Doehring speaks of using various lenses for evaluating behavior (2008). Many other analogies have been formulated to this end. It is rightly pointed out by leading theologian, Ramsay, (2002) that each carer enters into the caring relationship with her own set of values and belief systems. In seeking to identify a pastoral care identity which can be set apart from the other helping professions within the multi-disciplinary context, the premise here is that such an identity should be shaped by a predominantly theological perspective and that other sources of knowledge about human beings should be secondary and complimentary (Ramsay 2002; Johnson 2008; van Deusen-Hunsinger 2000).

Despite the deluge of and frequency at which new models for pastoral care are being developed, very little attention has been given to a pastoral anthropology for pastoral care (Louw 2000a:123). Some have suggested that multiple paradigms be applied in the process of interpretation (Doehring 2008:9). Osmer has also emphasised the importance of inter-disciplinarity, as have Heitink (1977), Ramsay (2002) and Miller-McLemore (2012).

Because of the dominance of the application of the psychological paradigm, theologians have sought to reclaim their theological paradigms in the interpretive and caring process (Oden 1984; Pattison 2000; Stone H.W. 1996). Unfortunately a more pertinent question which is not often addressed is the basic theory of what it essentially means to be human. Authors who have tried to address this question at a very core level include Louw (2000b), Johnson (2007) and Thurneysen (1963). Johnson has insisted that God and the bible be viewed as a credible source of knowledge of what it means to be human and how human behavior should be interpreted (2007). An earlier pioneer in this endeavor was Thurneysen who emphasised God as creator and source of knowledge regarding the human nature and condition (1963). Louw has also explored extensively in search of a theological anthropology, delving into the rich resources of prominent theologians such as Barth,

Moltmann and Luther (2000b). We will refer to some of his references to both former and current contributions in this sphere.

5.2. Towards a theological anthropology

In his examination of Adams' contribution to a theological anthropology, Louw concludes that Adams has failed to address important areas regarding pastoral anthropology, such as the creation, eschatology and pneumatology (2000a:123). As far as Heitink's contribution in this regard is concerned, Louw concedes that Heitink has been more cognisant of the positive aspects of being human, such as creation and recreation (Heitink 1977 in Louw 2000a:124). However, Louw's critique on the latter's contribution is that his approach is not sufficiently theological, neglecting to link the pneumatological dimension to his approach

An anthropology of what it means to be human is closely linked to the concept *theology* in its original meaning. This is apparent in Weber's understanding of what undergirds Calvin's theology, namely that it is about knowing God and glorifying him in human life (Louw 2000a:128). Theology is essentially knowledge of God, or where human existence and knowledge of God intersect (May 1984; Swinton & Mowat 2008; Heitink 1977). This is also essentially what constitutes practical theology (Osmer 2008; Swinton & Mowat 2008).

Being human in *relationship* to God is therefore the focal point in a pastoral (theological) anthropology of what it means to be human. In this relationship, the human being is seen as, not only God's creation, but illuminates the very nature of what that relationship constitutes. However, because the nature of the relationship is seen as compromised or corrupted due to sin (Rom5:9), pastoral anthropology has to examine the nature of this relationship and the concept of sin, which causes separation (rebellion) and which largely compromises the God-human relationship. Thus, many who have contributed to a theological anthropology for pastoral care have conceptualised the notion of sin and redemption as central themes of their contributions. Concurrently, the other dimension of the God-human relationship is the restoration of the compromised relationship and the initiative which God takes in this restorative and redemptive work through the incarnation of his son Jesus as the

Saviour of a world alienated from the God-human relationship through sin. The crucifixion of the Christ as atoning sacrifice, is central to this redemptive process.

Some theologians have limited their anthropology by focusing only on the crucifixion, neglecting the resurrection of Jesus and the implications of this event on Christian identity and spiritual growth. Similarly, the concept of sin has either been over-emphasised, or entirely ignored or minimised – resulting in a distorted view of what it means to be human, from a theological perspective (Adams in Louw 2000a). The latter aspects introduce into the equation of pastoral anthropology the power of the resurrection and the central role of the person of the Holy Spirit in Christian identity and spirituality. In considering this dimension of a theological anthropology Heitink (1977) and Louw (2000a) introduce the concepts *pneumatology* and *eschatology* into the understanding of pastoral anthropology.

The relationship between created and creator becomes a multi-faceted, transcendental relationship, which is characterised by a closeness or an intimacy of a God who has sought to identify with sinful, frail humans through a compassion and grace which draws him into relationship. This relationship remains intimate by the further gift of the Holy Spirit which abides with those in relationship with Him and who generates growth and transformation (spiritual maturity) which is evident through the fruits of the Spirit (cf. Leech 1998). The Holy Spirit is relevant to overcoming or transcending the existential challenges of this world. Based on the Word (bible) the Holy Spirit is also a deposit of the eternal and thus a promise of the eternal and therefore a source of ultimate meaning and hope for life after death (Eph.1:13). Similarly, the resurrection of the crucified Christ also point to the hope of resurrection of those who have put their faith in Him (2 Cor.5:1-5). Hence, the importance of the resurrection as a further dimension of a pastoral anthropology. In conclusion, an authentic theological anthropology for pastoral care brings all these dimensions of the God-human relationship to bear in its conceptualisation.

In the aforementioned discussion we note the centrality of God in relationship to human beings; the nature of humans as manifested in sin and God's restoration of that relationship through the coming of Jesus and the manifestation of the kingdom of heaven on earth (Luk4:21). Also the continued manifestation of the Kingdom through

the indwelling of the Holy Spirit to transform and lead to spiritual maturity – the eschatological and pneumatological dimensions of a pastoral anthropology (Louw 2000a:172; Moltmann in Louw 2000b:82). All these dimensions merged form the components of a theological anthropology for pastoral care. It equates to who humans are (their identity) as determined by their relationship to God, the Christ and the Holy Spirit. A theological anthropology for pastoral care thus takes cognisance of all these aspects. This theology is not new. It is gospel based, and it has been illuminated by great theologians such as Barth, Moltmann and Luther in their theologies of the cross and theology of hope, and through the vision of the 'eschaton' (cf. Louw 2000b:82-89).

5.2.1. A theoretical basis for a theological anthropology

In view of these introductory concepts on a theological anthropology we can now explore in some detail the contributions of Thurneysen (1963), Barth, Luther and Moltmann, as outlined in Louw's exposition of their theology of the cross (2000b). This provides a theoretical base which will facilitate an evaluation and enable us to draw comparisons on how the various dimensions pertinent to a biblical/theological anthropology of being human are being illuminated.

Firstly we shall examine the contribution of Thurneysen (1963) which emphasises the centrality of God and the Word as a source of knowledge regarding what it means to be human. Thurneysen's work is presented as a backdrop to the works of Barth, Luther and Moltmann – in order to draw comparisons and highlight disparities and similarities.

5.2.1.1. Thurneysen: A predominantly biblical anthropology to pastoral care

The practical theologian, Thurneysen, recognised that, although pastoral care is a very definite function of the church, it has increasingly been faced with uncertainty in terms of its theological and ecclesial identity (1963:14). He seeks to address this problem in his book *A Theology for Pastoral Care* (1963), where he outlines the theological structural hierarchy of pastoral care as well as a carefully formulated biblical anthropology for pastoral care practice. We will examine in this section some of his theological views on what it means to be human and how this should impact on pastoral care.

For Thurneysen, to arrive at an anthropology of what it means to be human for pastoral care, is to acknowledge man as body and soul. He proposes a theological, paradigm, based on the biblical concept of man as 'breathed upon by God' (Thurneysen 1963:54).

In seeking a theological anthropology for Pastoral Care, often the reflection has been on the nature of man as being comprised of these elements of body and soul. This is essentially due to the fact that pastoral care has for centuries been viewed as the 'care for the soul' (Thurneysen 1963; Louw 2000). For the author an understanding of what soul means is an important starting point.

There have been many scientific philosophical and psychological expositions of the meaning of soul, but if we are to seek a theological anthropology for pastoral care, our focus would have to be a theological one. Thurneysen is also unwavering on this matter. For him a theological understanding of the soul of man starts with a biblical reference of man as 'in-breathed' by God according to Genesis 2:7: 'and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul' (Thurneysen 1963:54).

Many theologians have made contributions on the theological conceptualisation of soul which have been too intricate to grasp or be relevant for application. Compared to Capps' (in Hunter 1994) formulation of soul, for instance, Thurneysen's formulation is quite clear and helpful. Also, it is biblically based. He believes there is a distinction between body and soul, yet there is a totality in which they are related to each other. Even though the soul defines man (being human), the body is just as vital to him in being human – body and soul is therefore equal to one whole (1963:55). The breath of the spirit of God penetrates all aspects of man (humans) (ibid).

Similar to Lapsley's model (in Hunter 1994), Thurneysen uses the concept 'participation'. But, in stark contrast to Lapsley's use of the concept, Thurneysen's exposition is used in an entirely different context. Whereas Lapsely's is more philosophical and psychological, Thurneysen's is entirely biblical. For him 'participation' of all characteristics and instincts of body and soul are affected by the 'in-breathing' of God (ibid). This constitutes man as human. If this inbreathing were discounted, this would result in a dualism of body and soul, which negates

man(humans) as a whole being. We then risk falling prey to examining body and psyche as separate entities, as has been observed to be the consequence of psychology (Johnson 2007; Sperry 2002). This undermines man as a whole being, as created by God and reduces humans to a body and a psyche (ibid). The nature of being human therefore rests on the relationship to God's inbreathing. The soul therefore constitutes the entire being – body and soul (ibid). This biblical concept of what it means to be human points to the fact that human beings live in both an inner and outer world; the visible and the invisible. This is important in considering a theological anthropology for pastoral care.

A second revelation is that human beings are living beings only through an act of God – a creation of God (Thurneysen 1963:56). A third aspect is that humans are created beings who co-exists with other created beings (creatures) (Thurneysen 1963:57). Yet, in relation to other creatures, they are unique, having been created in the image of God (ibid). This distinguishes them from all other creatures. Humans are related with a consciousness of being before God in relation to God (Thurneysen 1963:58). This is freedom before God. Their interaction with God is based on the Word of God. Man's interaction with God is through the Word of God. Their response to God is through the Spirit. There is thus sanctification – reclaiming ''man'' from sin and death to grace and life in Christ, which is one of the ultimate goals of pastoral care (Thurneysen 1963:60).

Thurneysen does, however, in light of this view of being human, point us to the danger of Pietistic pastoral care. Pietistic pastoral care is a reference to seeking to sanctify self by good deeds after salvation – apart from Jesus. The work of forgiveness is (often) psychologised and thereby emptied (1963:73).

According to Thurneysen, the Catholic notion of pastoral care has been characterised by duality, even by a triad of man as body soul and spirit – which are in conflict with each, to attain righteousness. The Reformed tradition on the other hand, sees the whole being as in need of salvation (Thurneysen 1963:81--82). This is only acquired through the Word of God that absolves ''man'' and calls him in the totality of his life. The redemption of man's soul is moved from 'man and his inner possibilities and experiences and transferred to the Word of God (alone)' (ibid).

Bearing these doctrines in mind, the field of psychology is appraised by the author. True pastoral care, according to him, is based on the Word, while modern psychotherapy is detached from the Word (Thurneysen 1963:84). There is thus no pastoral care without the Word, 'only some secular form of common sense, personality development, or psychology' (ibid). A determination of a man's soul is the result of modernisation – industrialisation and mechanisation. Also, a general 'flight from the church' (Thurneysen 1963:85).

Whereas psychology claims the root of the problem to be 'neuroses', the theological interpretation is unforgiven sin'. For Thurneysen there is a connection between sin and sickness (Thurneysen 1963:85--86). For Thurneysen human nature is therefore not merely the duality of body and soul, but also spirit, which is God's supremacy over body and soul. Man has the freedom to live under God's call or he can live as a 'fleshly man' not fulfilling his Godly destiny – a life without meaning. Biblical theological anthropology acknowledges the duality of body and soul, but unlike other anthropology, it acknowledges man's duality as being subject to the will of God (Thurneysen 1963:61). If man submits to the will of God, he becomes 'spiritual man' in the totality of his existence. If not, he remains fleshly and does not fulfill his spiritual destiny (ibid). Biblical theological anthropology relates the knowledge of man to the Word of God, which gives a new dimension to the understanding of man. Natural knowledge (psychology etc.) seeks to interpret man from within himself. This is a limited reflection and, consequently, a limited anthropology of man.

Thurneysen proposes that an anthropology of being human without the Word cannot conclusively deal with the 'phenomenon of human nature' (Thurneysen 1963:62). It is essential for an anthropology for pastoral care to recognise that man is created in the image of God by the Word of God through grace in Jesus Christ (1963:65). Pastoral care without a true conception of man as the object of pastoral care, is not true pastoral care as only the Word of God reveals who man (truly) is. Therefore, according to him, pastoral care has to be biblically founded. The Word of God reveals who man is as a sinner and the forgiveness of sin through Jesus Christ (Thurneysen 1963:67).

Thurneysen augments his argument by referring to the theology of Luther, who believed that there is no middle ground of gradual sanctification or of God merely

establishing contact with man from within. Rather, it is a total recreation and redemption from death to life by grace. Similarly, for Luther pastoral care has a central task – namely communicating this 'absolving, gracious Word (of redemption) to the individual' (Thurneysen 1963:83). Once again salvation is central to pastoral care as opposed to the Pietistic pastoral care focus of (self) sanctification. '

The question regarding the role of psychology arises. It appears to be the external road – separate from the church (ibid). It gained momentum when modernisation and industrialisation entered and there was a 'growing away' from churches and community.

In seeking a biblical anthropology for pastoral care Thurneysen argues that the role of sin needs to be considered as it manifests through alienation and loss of meaning Thurneysen further strengthens his views by referring to Karl Barth's critique of natural theology which 'hardens a man's heart' and has 'invaded the realm of the church'. It (natural theology) draws on revelation and reason, Holy Scriptures and 'man's innate capacity to think, learn and experience'. This anthropology stands for 'the double nature of man without grace' it is a form of liberalism and not genuine pastoral care at all (Thurneysen 1963:93--94). In essence Thuryneysen is saying pastoral care not established on the Word, is a secular form of caring and not pastoral care at all.

In reflecting on Thurneysen's contribution, we note his strong emphasis on a biblical interpretation of what it means to be human. Even though he makes reference to the theology of Luther and Barth, he does not expand on the dimensions of the redemptive work of Jesus as atoning sacrifice for sin, or the resurrection and the role of the Holy Spirit in the life of humans as new creations in Christ. He does, however, introduce us to the concepts of sin and the importance of the centrality of human identity being established in relationship to God. Another essential contribution is his emphasis on humans as holistic beings – which is contrary to the dualistic, reductionist notion of humans being only viewed as body and mind (May 1984: Stone 1996; Sperry 2002). Furthermore his view of humans as being in-breathed by the Spirit and made in the image of God, is vital for placing human identity in relationship to God – for a theological anthropology of being human to be realised. His reference to Barth and Luther forms a basis for further exploration of the theology which

undergirds their pastoral anthropology on being human. We do so by making extensive reference to Louw's (2000b) exposition in this regard.

5.2.1.2. Barth's theology of the cross, Luther's theology of the cross

Barth's theological anthropology, which is based on Luther's theology of the cross, places human beings as beings in relationship to God. God's involvement with humans defines who we are in Christ; it determines identity and destiny (Barth in Louw 2000b; Guthrie 1976). This relationship as a fundamental aspect of human identity is further underscored by authors such as Berkhouwer and Heyns (in Louw 2000b). It is characterised by faith in God and by a revelation by man of who he is (identity) in God. Human freedom and the fulfillment of one's destiny(potential) – of who God has called one to be, implies obedience and co-operation with God (Barth in Louw 2000b:146). This relationship is illustrated through the relationship of Jesus with God the Father and reveals human dependence and interrelatedness to God (Louw 2000b:150).

Barth has re-visited and interpreted Luther's theology of the cross and made it accessible for study for contemporary theologians. From this theology, an intricate relationship between a compassionate God and a lost humankind emerges. According to Luther's theology of the cross, as applied by Barth, God identified Himself with a suffering world, through his begotten son, Jesus (in Barth's terms, as a 'suffering Servant'). Through Jesus God reveals his true divinity, in that, through the incarnation, He surrenders Himself as atoning sacrifice for the judgement of sin. He becomes both sacrifice and Judge – revealing the secret divinity of Christ. Yet He remains truly God, as Louw states, 'He never gives Himself away' or contradicts Himself. He therefore still remains Lord, even in judging and at the same time atoning for sin. This is according to Barth, both an act of salvation and reconciliation (Louw 2000b:14). This sacrifice shows, according to Barth, the full extent of God's identification with human beings. It reveals God as both Redeemer and God (Judge) who provides a substitute for the redemption of mankind. Barth places theodicy into perspective by demonstrating God's protection and revelation of his own divinity by being both God and sacrifice in the person of Jesus and so reconciling the world to Himself. This atonement is also the destruction of sin. According to Barth, this reveals God's nature, namely, love. The theology of the cross for Barth is Christ's high priestly

mediatorship – through both action and Word (Louw 2000b:81; Joh1:1; Hebr.4:11-18). God so confirms His true identification with us in our suffering.

We have noted from Thurneysen's reference to humans as being breathed-in by God and created in His image - a biblical anthropology on being human is also revealed in biblical sources or knowledge, which reveals who we are in relation to God, namely as being created by God, in the image of God (Thurneysen 1963; Gen.1:26; Louw 2000b:150). Louw interprets this being or 'breathed in' as 'living soul' (*nefes*) – being in relation to God and spiritual beings in His image (2000b:147). The implication is thus that humans are entirely dependent on God for their being and for sustained life (Barth in Berkouwer 1956:52ff; Wentzel 1987 in Louw 2000b:148). Christ's role as mediator is important in illustrating the interrelatedness between God and humans. As mediator he identified fully with our humanity through his incarnation. Barth refers to this relationship as humans being both created beings and partners with God (Louw 2000b:150).

For Luther the cross is the focal point of knowledge of God. The cross ultimately reveals the very nature of the relationship between God and human beings. God's suffering through Christ reveals a God who identifies with human pain and suffering (Louw 2000b:75, 76). Through the cross God reveals weakness, humility and shame. Sinners are shown that the disposition for justification is humility – crying out to God in humility for grace. Grace is granted when sinners admit their own inadequacy and turn to God in faith and receive mercy. Suffering and humiliation leads to humility and a willingness to turn to God. Christ's suffering is the 'exchange' on the cross for mercy and grace. In reflecting on Luther's theology of the cross, McGrath (1985 in Louw 2000b:80) contends that God is not merely known through suffering but makes Himself known through suffering.

5.2.1.3. Moltmann's theology of hope

Moltmann's theology of hope, even though criticised by Louw for being too futuristic and aventistic, is, significant in that it gives centrality to the event of the crucifixion of Jesus (Louw 2000b:81). There is a dialectic relation between the crucified Christ and the risen Christ, which Louw refers to as *eschalogia crucis*. The theology of hope is therefore vested in the suffering of a crucified Christ. The cross thus becomes a

symbol of identification for a Christian theology and for application of pastoral care in bringing comfort and liberation. In this way Moltmann makes the cross relevant to the suffering of humankind (Louw 2000b:84).

In interpreting Moltmann, we are aware of Christ's suffering being messianic and liberating – from sin and suffering. However, he rose again, conquering sin and death. A theology of the cross therefore becomes a theology of hope through the resurrection of Christ. For Louw (2000b:91) the value of Moltmann's theology of the cross lies in how it becomes evident that God fully identifies with the suffering of humanity through his Son's suffering and death. This reveals God's grace, love and compassion as is evident in the Word. It is in fact the Word which has become flesh (Joh1:1; Joh3:16; Luk15:20). As became evident in the discussion of Barth's theology, God's nature is again revealed – as hating sin, and as love and compassion for humankind in bondage to the power of sin (Louw 2000b:91).

The theology of the cross, as interpreted by Barth, Moltmann and Louw (2000b) reveals God as Christ crucified for the sin of mankind. A further dimension of the theology of the cross is the work of the Holy Spirit as the power of God, manifested in His resurrection and the miracles, signs and wonders described in the New Testament (Acts1:8). As Louw confirms: 'the divine dimension of the cross has been disclosed and declared by the Spirit in terms of the resurrection, which is the pneumatological exegeses of the cross' (2000b:99). He further augments his statement with scripture from Romans 1:3,4 regarding his son, as to his human nature… and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord. 'The divine work of the Holy Spirt in Jesus' sonship and his resurrection is clearly evident in this text. God's involvement through his Holy Spirit is evident in the cross, resurrection and his continued manifestation amidst human suffering in the present time. As Louw states: '… the theology of the cross becomes a theology of comfort and liberation on the grounds of the reality of the Spirit' (2000b:99). The continued work of the Holy Spirit is also evident in enabling humans to accept God's salvation and express it in faith, hope and love (ibid). The Spirit's role is also evident in spiritual growth and transformation (Leech 1984). The role of the Holy Spirit is often entirely neglected or distorted in pastoral care practice

(Pattison in Swift 2009). Yet it is a crucial, transcendental dimension of care which is distinctive to pastoral care from a theological perspective.

5.2.2. Implications of a theology of the cross for pastoral care

The implications for pastoral care application are that of relationship – i.e. the certainty of a new relationship with God through the knowledge of the power of the redemptive work of Christ on the cross (Iwand in Louw 2000b:97). Furthermore, for the pastoral care context, the ministry of healing is possible through the knowledge of the healing and redemptive work on the cross (Is 53:1-11). Knowledge of the cross illuminates our own distress and God's compassion and grace on the one hand, and his wrath against sin (as opposed to the sinner) on the other. The centrality of a restored relationship between Christ and the sinner in a new, redeemed relationship means that there is reconciliation between God and humans and between humans and their fellow human beings (Louw 2000b:100). For pastor care application, the implications are vast – namely, that of a knowledge of God who is present in suffering (despair, guilt, anxiety). Also, that God's faithfulness, his identification with suffering and his vulnerability and compassion instills hope which can be revealed to people in crisis during the pastoral process. This hope is conveyed through the Word, as revelation of God's act of redemption and reconciliation, and through the presence and comfort of the Holy Spirit. In the following section we will expand on Louw's application of this theological perspective in his 'praxis of hope' (2016).

Barth's theology of the cross has highlighted key features for a theological anthropology for pastoral care. Whereas Thurneysen highlights the creation of humans in the image of God, for Barth and Moltmann the central theme is the cross and how this determines human identity. They highlight how human identity is determined through God's total identification with human suffering and intervened on their behalf to deliver them from suffering and sin. God's nature is revealed as a God of compassion and love. They highlight the significance of relationship with God the Father as God manifested in Christ as redeemer, and the Holy Spirit as Power through the resurrection and Comforter in existential challenges. For pastoral care this means that care from a theological perspective is based on a message of hope, comfort and compassion – both for the carer and the person receiving care. It forms the theological basis and underlying belief system on which care is based (Guthrie 1976).

We note that our quest for a theological anthropology for pastoral care has inevitably been from a Christian, biblically based perspective. This is not to deny that there are other perspectives and world views. Lartey (2006) has made us aware of the importance of a contextualised approach in theological interpretation. Knowledge of other perspectives is therefore important and should be acknowledged, irrespective of whether these perspectives are not part of one's own belief system. Since our context in South Africa is an African context, reference is made to an African perspective for human anthropology in pastoral care in the following section.

5.3. An African spirituality and anthropology for being human

Having taken a broad overview of the current context of modern pastoral care from an international perspective, this section will be used to gain some insight into an African spirituality and anthropology for being human in order to be relevant to the local South African context.

In our discussion on a contextualised approach to theological reflection, we noted the importance of interpreting the local context for theological reflection and hermeneutics to be relevant (Lartey 2006). In the African context an African perspective on spirituality is pertinent for interpretation and practice in the evaluation of healing and wholeness (Berinyuu 1998 in Louw 2008:158). Spirituality in a particular context is governed by the culture, values and belief system of that particular context. It pertains to making meaning within the cultural context to which persons are committed and where particular values and beliefs are lived (Shahlane 1995 in Louw 2008).

African spirituality is complex due to the diversity of cultures and belief systems. It could be said to refer to 'certain common cultural traits and philosophical paradigms which reflect a general mindset, belief system, or life approach (Louw 2008:158). African spirituality is vested in community which is comprised of intimate relationships – ranging from individuals to ancestors - which influence the lives of all (Skhakhane in Louw 2008:159). Community can also include family (Ackerman in Louw 2008:159).

According to Louw, African spirituality can be distinguished from other types of spirituality by this sense of communal being and living. It is guided by a 'force' or spirits which guide and impact daily living (ibid.). African spirituality is therefore said to be

analogous of a circle which represents community and communality (Bosch in Louw 2008:159). Because of communality, African spirituality has God's purposes for the underprivileged as a central theme (Bosch in Louw 2008:160). This is what makes African spirituality contextual and relevant. Finding a means to relate an African theology to a Christian theology or *vice versa*, remains a challenge and can be seen to be antithetical (Louw 2008:160). Yet the Christian theology of the cross is not alien to human suffering, but is inclusive of all suffering (ibid). Lartey has pointed us to various methods of cultural collaboration through inculturalisation and cross-culturalisation (cf. Lartey 2006). Alternately, cheap grace in an uncritical acceptance might prove a challenge for the Christian perspective. On the other hand, Africans might find embracing a 'vulnerable God' to be too much of a challenge in their search for justice (Louw 2008:160). Revelation and experience should not be disregarded in an African spirituality (Bosch in Louw 2008). Furthermore, others have noted the shortcomings of dualism and syncretism in attempting to bridge the divide between a Christian and an African spirituality (cf. Magezi, V. & Magezi, C. 2016).

From these introductory remarks it is evident that African spirituality is both complex and culturally based; it is vested in community, communality and relationships.

It would also seem that there is the proverbial chasm between Christian spirituality and African spirituality (Adamo 2011: 6). Nevertheless one should guard against assuming that African spirituality is vested outside of Christianity. Within the African context there seems to be an interesting and intricate weaving between African and Christian spiritualities. Ojo (2011) gives a helpful overview of the development of Christian practice in relation to the two other dominant religions in Africa, namely Islam and African Traditional Religion. According to him, Christian practice, although in crisis when related to societal well-being, is still the dominant force in spirituality in large parts of Africa (2011:60-62). The Charismatic movement has been especially vibrant in Africa (ibid). African spirituality therefore is not exclusive to African tradition, but has been strongly associated with Christian spirituality. Ogbonnaya, for instance, argues that there is a strong relationship between a Christian anthropology and an African traditional anthropology (2016:7).

In African spirituality the philosophy of Ubuntu is a central theme which is almost as significant as the ancestral system and is practiced in close unison to each other.

According to Ogbonnaya (2016) an African anthropology for being human is socio-culturally based, which places high importance on human life which is revered as sacred (ibid). Respect and communal care is central to such a philosophy as every person is believed to be created by God, and after a good life, is committed to the individual's ancestors and remains a member of the human community (Maimela 1991:4-14 in Ogbonnaya 2016). The underlying philosophy of an African anthropology is that the individual is called to relationship, to contribute to the well-being and contribute to fulfillment and peace. It is essentially the philosophy of Ubuntu which places high value on contributing to the well-being of the others and the community.

Ogbaonnaya draws similarities between Ubuntu and the Christian anthropology of being created in the image of God and places high esteem on humans as the creation of God. Ogbonnaya thus calls for inculturating a Christian anthropology in Africa -- by integrating traditional African anthropology of Ubunto into Christian anthropology. According to him, a Christian anthropology engenders human dignity as it underscores inherent dignity and could contribute to guarding against corruption and individualism in all spheres of society. A Christian anthropology reveals the interconnectedness at the heart of Christianity between Children of God as Brothers and Sisters. A Christian anthropology can therefore contribute to humanising globalisation through the implementation of the virtues of Ubuntu (Ogbonnaya 2016).

Another interpretation of an African spirituality can be relayed to the interconnection between God, man and his fellow human beings. This rests on the biblical notion of man as created by the Creator God in His image, instilled with 'elements of divinity' and his likeness (Broodryk 2002:1 in Masengo 2006; Savory 1988:29 in Masango 2006). Masango shows how this conceptualisation of spirituality is encapsulated in the African concept of Ubuntu (2006). The concept of Ubuntu is perpetuated even into and beyond death in the ancestral belief system. Masango shows how African spirituality in the ancestral belief system and the Christian belief system can be connected to the Christian belief system, for example, the ancestors are connected to higher powers, namely Jesus as King (Masango 2006). Ancestors are therefore

seen to be mediators. Masango suggests that this belief system can serve as an introductory measure for introducing Christianity and Jesus as mediator (2006:935). From the aforegoing it is clear that there is an interplay between the living and the dead – which is significant in African spirituality (2006:931).

A further aspect of African spirituality is that the current quality of life determines the quality of life after death in terms of the notion of being a 'good ancestor' and determines inclusion or exclusion from 'the village of being an ancestor' (Olupona 1991:6 in Masango 2006:937). An African spirituality is holistic in that it impacts on African values, ethics and spiritual life. It is considered to be an integrated, holistic form of living. Masango acknowledges that the spirit of Ubuntu has been eroded by various societal challenges e.g. apartheid, globalisation and modernism (2006:940).

As noted from the above discussion, acknowledging existing belief systems from different cultures is vital for a contextualised interpretation, especially in the pastoral care context, particularly if care is provided cross-culturally. Adogame warns, against examining African religious activities from the perspective of 'grandiose narratives' and proposes a more contextual study on a 'day to day' level to examine how people 'negotiate exigenesis shaped by socio-political and economic realities' (2016:10).

Contextuality thus remains key in the study of intricate African realities. Manala (2015) for instance has shown through his study, that, despite an allegiance to both the African ethic of Ubuntu and a Christian perspective, three congregations in Pretoria failed in interpreting and applying these values in their treatment and care (or lack thereof) for widows. From Manala's discussion it becomes evident that traditional superstition (that widows are unclean, or bad luck) has dominance over the practice of both Christian values and the practice of the ethics of Ubuntu respectively (2015:9).

Ojo (2011) engages a similar ambivalence in addressing the crisis of an African Christian spirituality -- where he illustrates the disconnection between Christianity, spirituality and various spheres of society – eg morality, development praxis, education and leadership. He relays this disconnect to a selective adherence to biblical and spiritual values, which in fact equates to worldly values, omitting or disregarding Christ-centred values such as self-discipline, sacrifice, self-denial and 'other' worldly values (2011:63). According to Ojo, the African practice of Christian

Spirituality 'resembles the traditional African propensity to worship a variety of gods' at different times and occasions, which could account for Christian ambivalence (2011:63).

We note from the above discussion various themes which emerge in African anthropology and spirituality. Firstly, that in apart from Islam, Africans Traditional Religion is still a major force which impacts on African spirituality. Also, that Christianity has played a significant role in African spirituality since the onset of the 21st century. Thirdly, that there appears to be a constant interplay between these two major influences in the shaping of African spirituality. In view of this complex relationship between Christian and African spirituality, we note the valuable contribution of African practical theologians, Vhumani Magezi and Christopher Magezi who in their theological application, have taken into account both the integrity of the Christian narrative, as well as the complex realities of African spirituality and African existential challenges.

From the above the overall impression of African spirituality is that of a positive, integrated whole vested in community and integration with the universe. There is also however, a notion of fragmentation and insecurity in African spirituality, as is highlighted by Magezi, V. and Magezi, C. (2017). This is especially true of African Christians who have, on conversion, abandoned the spiritual security of the African spiritual powers of Supreme Being, lesser divinities, ancestors and spirits (Magezi, V. & Magezi, C. 2017:1). This vacuum results in spiritual insecurity in African Christians and can be the cause of Christian syncretism in African Christians who resort to the use of traditional powers to address their spiritual insecurities (Magezi, V. & Magezi, C. 2017:11). Three approaches are advocated to address this spiritual insecurity in African Christians, namely, to abandon the African spiritual world view and embrace a new ontology in Christianity; to discourage or disapprove reliance on traditional African powers and to identify positive aspects of the African world view which can be 'imported' for contextualising the gospel; thirdly a continued reliance on traditional African spiritual powers in addressing African contextual needs. Magezi, V. & Magezi, C., however, advocates a biblical stance and proposes that African Christians not continue to rely on traditional powers to cope with spiritual insecurity because it is

offensive to God. Based on the Word, the salvation in Jesus Christ releases African believers from fears and spiritual forces through his death and resurrection (2017).

Magezi, V. and Magezi, C's (2017) contribution regarding an insecure African spirituality confirms some of the themes which have become evident in the other contributions referred to here – where there has been an ambivalence apparent in the application of both Christian and traditional African values (Manala 2015; Ojo 2011). For the pastoral care context, awareness and sensitivity to this ambivalence is crucial. The following section provides a helpful theological application for pastoral care-giving which is biblically based, faithful to the Christian context, yet does not disregard the realities of the challenges with which an African spirituality is faced.

Within the context of this study we note that African spirituality has not succumbed to the psychological belief system. However, it is dominated by other belief systems of culture and African tradition which threatens an authentic African Christian spirituality. The consequence of this being syncretism, dualism and ambivalence in the practice of an authentic Christian spirituality. This has manifested in an ambivalent Christian identity and Christian practice. Similar to the Christian context a strong emphasis is placed on relationship although the emphasis falls on relationship in communal and community contexts. God is recognised as Creator but not as redeemer and present help. Magezi and Magezi (2016) attempt to address this gap in African Christian spirituality through the development of his academic theological model.

5.3.1. Applying a Christian anthropology within the African context

Magezi, V. and Magezi, C. outlines how complex the relationship between African religion and the Christian perspective has been historically (2016:1). Because of the colonial past, African Christians have had difficulty appropriating Christianity in dealing with their existential challenges – especially as regards to healing (Banda 2005:27 in Magezi, V. & Magezi, C. 2016:1). Attempts to bridge this divide manifested mostly in the appropriation of Jesus into the African context by presenting him as liberator, ancestor, African King and African chief (Orboji 2008:16 in Magezi, V. & Magezi, C. 2016:1). This ancestral approach, though vastly popular, does not bridge the familial divide for Africans in addressing their existential fears – from the perspective of their traditional world view (Magezi, V. & Magezi C. 2016:2). Also, it is

met with much critique from academic and other quarters regarding the diminished view of Christ as God incarnate and is thus unsuited to a biblically based Christology. Furthermore, this approach is conducive to syncretism in African Christianity (ibid).

Magezi, V. & Magezi, C. propose an Adamic Christology of practical theological imagination for healing (2016:2). This Christology is biblically based, applying the New Testament texts of Luk3:23-4:13 and Hebr 2:15-18. This Christian anthropology as proposed by Magezi, V. and Magezi, C. (2016), seeks to establish Adam as foundational biblical category to provide a basis for illuminating Christ's identity with that of African Christians. Magezi, V. and Magezi, C. (2016) refer to his model as an identification model.

To establish resonance for between the African worldview which has no frame of reference to Adam a biblical figure, Magezi, V. & Magezi, C. provide a critical analysis of the Adamic Christology – to ensure the 'complete' identification of Christ with African Christians (2016:2).

In applying an Adamic Christology, Magezi, V. and Magezi, C. propose a practical theological imagination. Because practical theology calls for discerning God in a real world, this requires '.... invoking Christian and spiritual resources to explore and imagine fresh alternative perspectives of coping in life' (2016:6). Practical theology in this sense is a life science, in that it engages Christian knowledge with real life. By applying this paradigm, the Adamic Christology is applied. Without disregarding the African world view, Magezi, V. and Magezi, C. (2016) remind us of the universality of sin and proposes that dualism and syncretism in African spirituality be addressed by exalting Jesus Christ over the world of spiritual powers and cultural primacy. He is in fact giving primacy to the bible as source of knowledge of God and the human condition. He proposes that instead of African Christians relying on traditional familial mediums in addressing suffering and healing, they can be empowered through practical knowledge to rely on Christ as the New Adam with whom they are united by faith. In this way Magezi, V. and Magezi, C. (2016) propose to cross the divide between the African world view and the Christian world view – by using practical theological imagination which engages the African context.

Magezi, V. & Magezi, C. (2016) further use biblical texts to substantiate his application of the Adamic Christology and engages this to the African context, to illuminate how African Christian identity is vested fully in their identity in Christ. Theologically Magezi, V. and Magezi, C. (2016) contend that the Adam-Christ relationship is based on the fact that the entire human race is represented by the Adam-Christ relationship. Adam represents fallen humanity, and Christ represents redeemed humanity. Christ's redemptive role reverses Adamic sin. The implication of this theological perspective for African Christian healing/spirituality is that God completely identifies with African people in Jesus (New Adam). Magezi, V. and Magezi, C. (2016) also address perceived discontinuity in this identification which the ascension might cause, by introducing the role of the Holy Spirit's solidarity with African Christians, as the Comforter and Counsellor in continued existential challenges on earth. This aspect of his theology addresses the challenge of suffering and the presence (or perceived absence) of God in suffering (theodicy). The Word of God also plays a vital role in this regard as are evident in God's promises to which African Christians respond and which continues to be a source of hope and comfort (*promissio therapy*) (Magezi, V. & Magezi, C. 2016:12).

From Magezi and Magezi's (2016) theological application we gain much insight for a Christian theological perspective for pastoral care within the African context. Their use of Christian and spiritual resources for hermeneutic interpretation of the Christian narrative is relevant to restoring a theological perspective in pastoral care within the African context (2016:6). Magezi and Magezi (2016) address the concept of sin and redemption to counter the challenge of syncretism and dualism in African spirituality. In this sense their theology is in line with the theology of Barth and Thurneysen who have similarly address sin and identity in Christ. Their inclusion of the role of the Holy Spirit and the Word in African spirituality are also attributes which have been highlighted as central to a Christian perspective in pastoral care.

5.3.1.1. Summary

Magezi, V. and Magezi, C's (2016) identification model based on an Adamic Christology, therefore, has much integrity regarding faithfulness to the Gospel message. Yet it grapples concisely and honestly with the struggles of an African

spirituality vested in African religion and culture. In this sense it is a relevant contribution to the development of an authentically African Christian paradigm for pastoral care application. From an African perspective it deals with the core issue of African identity as vested in culture and African religious belief systems. This aspect is countered by the prospect of a new identity in Christ as the New Adam. The practical theologically imagining of a New Adam helps in transcending the cultural divide and importance of genealogy in the African culture. The centrality of the redemptive work of the new Adam through Christ brings to the fore the theology of the cross of Barth and Luther, but places it firmly within the African context, addressing African struggles in spirituality. A similar application of the resurrection and its significance for existential issues is noted, giving prominence to the Holy Spirit and the Word. The Trinitarian application is given ontological relevance by linking the Adamic perspective to African Christian identity. Magezi, V. and Magezi, C's (2016) contribution fills a huge void in the search for an authentically Christian *and* African anthropology for pastoral care in the South African context.

From the above discussion we note the complexity of Africa spirituality which is largely influenced by traditional and cultural dominance, which has resulted in the phenomena of dualism and syncretism in African Christian spirituality. The theological application of Magezi and Magezi (2016) is a theological paradigm which attempts to address the tension between culture and Christianity by using theological knowledge and resources and giving primacy to the Gospel message and the work of the Holy Spirit.

5.3.2. In summary --- The implications of a theological anthropological perspective for pastoral care

In the previous section we sought to provide a background to some theological thought on what it means to be human which could serve as a basis for developing a theological framework for pastoral care practice. I would not presume to be in a position to develop new theological thought in this field, as many endeavors have already been put forward in this regard. We shall only to refer to some of those who have given a new perspective which are overtly biblically based.

Having reflected on a theological anthropology for pastoral care, much of the groundwork has been laid for theory formation, since the key elements of a theological paradigm emerged from the previous discussion. We will refer to some applications made by theologians of note and compare how their applications correlate with the theology of the previous discussion and some of these key elements which arose that discussion. As we have noted, few have ventured into formulating an anthropology for pastoral care. Similarly, few have successfully applied an anthropology to pastoral care and shaped it into a viable theoretical (theological) framework for pastoral care practice.

In her book *Theology and Pastoral Counselling: A New Interdisciplinary Approach,* van Deusen Hunsinger draws our attention to the fine contribution of systematic theologian, Shirley, C. Guthrie (1995:18). Guthrie uses a Barthian perspective which undergirds his anthropology of what it means to be human.

On the basis of Barth's theology, Guthrie applies a Trinitarian anthropology to pastoral care. He believes that humans are created in God's image and that, even though they are 'fallen', they are inherently good. Sin is seen as a contradiction of how humans were created to be and is revealed through the Word of God/Gospel. The gospel also reveals that sin has been defeated through Christ's redemptive work. For pastoral care this provides a framework for affirming the counsellee regarding createdness and inherent goodness; whilst at the same time acknowledging the power of sin. Acknowledging the relationship between sin and human freedom is an important dimension in pastoral care which sets it apart from other types of care. Guthrie shows the relationship between freedom and responsibility in and through Christ which sets the basis for encouraging the attainment of freedom in the pastoral context. He brings the latter into relation to God's grace and draws distinctions between grace and the law. The latter has implications for ethics in pastoral care and counselling (cf. Pattison 2000). What is a vital insight for pastoral care is that God's grace sets people free from sin and bondage (Van Deusen-Hunsinger 1995:23). In the light of the distinctive message of the Gospel pastoral counsellors have a unique and powerful messaged which sets them apart from other carers. Pastoral counsellors, as 'ministers of the gospel' stand for something distinctive. They therefore cannot be neutral in their goals for 'change, growth or becoming'. They will openly stand for a Christian understanding

of what a fulfilled humanity looks like'. Guthrie's philosophy regarding Christian care is in line with others like Oden who have called on pastoral care to make a statement of faith (*status confessionis*) regarding the primacy of the Christian message in relation to care (Pattison 2000).

What is important to Guthrie (in van Deusen Hunsinger 1995), and for application in the pastoral context, is that an anthropology for being human sets the premise for how the counsellee's attitudes are formed or influenced and how this in turn this affects the physical and emotional aspects of being human. He relays these human attributes to the incarnation of Christ by contending that God did not disregard our being human. Through Christ's incarnation as a human being, He affirmed our human needs, both physical and emotional (Guthrie in Van Deusen-Hunsinger 1995:18, 19). Guthrie critiques reductionist spirituality which only takes cognisance of the body and emotions (cf. Sperry 2002; Stairs 2000; Benner 1996; Stone 1998). According to him the spirit is the third dimension which cannot be disregarded. Hence the importance of recognising all these aspects in the pastoral process – body mind and spirit. The importance of seeing humans as an integrated whole is therefore vital. This is precisely the argument which has been raised throughout this study and the dimension which has often been omitted in modern theory formation regarding pastoral care and counselling, namely the vital role of the spiritual dimension and more specifically, in the Christian context, the role of the Holy Spirit as a transcendental factor in care-giving. As Guthrie notes, 'Body without Spirit is as inhuman as spirit without body' (Guthrie 1979:134 in Van-Deusen-Hunsinger 1995:19; cf. Thurneysen 1963)

In applying Barth's theology, Guthrie uses theological questions that would impact on the theory and practice of pastoral counselling. In so doing he illustrates how to apply a theological perspective to a therapeutic task. Guthrie suggests that the counsellor views the counsellee from these three perspectives, held in creative tension: the elements of *created goodness, fallenness /sinfulness* and *promised new life* (1979). Guthrie proposes holding in creative tension the use of these three aspects of human identity as guidelines for pastoral care. According to him it serves as a basis for affirmation in the pastoral process and helps the counsellor to understand himself and his counsellees from this perspective (Van Deusen-Hunsinger 1995:18). This brings

to bear the concept of relationship and Christian love in the pastoral care context. For him relationship is central to the pastoral process. These take on three dimensions, God-humans, human-human and the community. The community entails social and the cultural context, which are both very relevant to the pastoral process. He therefore believes that Christian pastoral care should be practiced within the context of the Christian community (Van Deusen-Hunsinger 1995:20).

Guthrie's Christian anthropology provides clear guidelines for a theological application in pastoral care and counselling (Van Deusen-Hunsinger 1995:23).

Anderson's exposition (in Louw 2000:152-155) of the human condition underscores Guthrie's (1979) application, with a few unique contributions regarding nuance and perspective. For Anderson the covenant between God and humans is seen as the theological basis of Christian identity - for belonging and relationship. Christ's atoning sacrifice being the basis for healing and restoration (Louw 2000b:153).

Similar to Guthrie (1979), Anderson's anthropology is also based on Barth's theology. However, he expands on Barth's 'Christological' foundations by illustrating the important link between the crucified Christ and the risen Christ (Louw 2000b:152). The importance for Anderson in drawing this connection between the crucified and the risen Christ is that he believes it is the transcendental element which will enable humans to face existential challenges in their human existence (ibid). Furthermore, the Word of God gives revelation regarding the identity which Christians have in the risen Christ. Humans live in response to the Word (responsibility), which serves as self-affirmation regarding their identity in Christ and grace (Anderson 1982 in Louw 2000b:153). Regarding application for the pastoral care context, Anderson's view is that a theology based on the salvific work of Christ means that the incarnation of Jesus as fully human, serves as a basis for healing. This knowledge can serve as a hermeneutical tool for the understanding of an authentic identity.

Despites Louw's reservations regarding Anderson's application of Barth's theology, Anderson's application confirms Guthrie's guidelines for a theological anthropology for pastoral care (Louw 2000b:152). Furthermore, he also expounds on a vital element, namely the revelation of who we are as humans through the Word of God which reveals the redemption of sinners through the cross of Christ.

5.4. A broad overview of other local theological applications for pastoral care

In this section an overview is given of theological applications within the South African context. This seeks to illustrate how practical theology has sought to address local socio-cultural and existential challenges. We will examine these and compare how local applications relate to previous contributions in order to correlate whether a Christian theological perspective for pastoral care has been envisioned in the South African context.

Having considered theological belief systems and anthropologies we now consider some theological applications in pastoral care theory formation. Firstly from a South African perspective and in a latter section more general applications.

5.4.1. An embodied pastoral care

Local pastoral theologian Jan-Albert van den Berg (2008) in one of his contributions uses a hermeneutic perspective to address the intersection of pastoral care and other sciences. His aim is to highlight the importance of an embodied understanding of spirituality in pastoral care. To this end an embodied anthropology for pastoral care is proposed, seeking to engage various scientific domains. In line with practical theological thinking and methodology he outlines several important theological pillars in developing an embodied anthropology for pastoral care:

- An embodied anthropology requires a particular view of God which informs a new identity. This perspective brings to bear the eschatological dimension of humans in relation to God and the salvific work of Jesus, his resurrection and the concept of eternal life. Humans are not only created in the image of God, but become more like Him through the power of the Holy Spirit.

- An embodied anthropology for pastoral care recognises relationship networks. The 'physical world' and emphasis here is on the relational nature of being human – with both others and God.

- The implications of such a theological anthropology of an embodied spirituality, which is referred to as an 'engaged spirituality' - i.e. engaged in various aspects of human endeavor, such as the workplace, etc. It is about linking the transcendental with the everyday.

5.4.2. African Christianity

From an African perspective Manala (2016) seeks to address the need for an efficient ecclesial model in 'African Christianity'. He argues for a socially and culturally informed Christian ministry which is relevant to the African context. Such a ministry should resonate with African 'soul expression' and cultural practices – reflecting the African worldview.

To this end Manala (2016) proposes that the church adopt a new ecclesial model which he refers to as a 'therapeutic community' model. The framework for this healing ministry is based on four components: 1) the significance of human solidarity; 2) the need for human contact with God; 3) the dependence of the healing action upon God's will; and 4) healing in Africa as a holistic concern. The first aspect is a relational aspect. 'Healing is seen as being based on relationship. Health is founded on sound inter-human relations and meaningful inter-dependence'. According to the author it is the task of the church to organise and facilitate this 'healing web of relationships'. Secondly human health is founded on 'sound human-God relationship and in trusting in human reliance upon God's grace and spirit. Thirdly healing is based on Gods will and recognising his sovereignty. Lastly healing is seen as a holistic concern, based on the belief that health in Africa is 'well-being of mind, body and spirit, living in harmony with one's neighbor, the environment and one's self in Africa (Berinyuu 1988 in Manala 2016).

5.4.3. Applying transversal rationality

Dames (2010) in his article on addressing South Africa's multi-cultural challenge, advocates a transversal rationality within a linguistic intersubjective praxis. This methodology is based on the work of Osmer (2008) and Lanser-van der Velde (2000). According to this paradigm people and their contexts influence change on one another. It is a reciprocal, transforming process (Dames 2010).

Dames (2010) examines how the gospel and culture, within multi-cultural contexts, interact. He does this within in the framework of practical theology. He also explores how practical theology can help the church create a new culture which could serve as a bridge between multi-cultural praxes. According to Dames practical theology in South Africa is called to seek creative roles for theology in the South African public space (Laubscher 2007 in Dames 2010). This role is largely hermeneutical in the

interpretation of the gospel in local context. Culture should be called into question in light of the gospel --- calling for a radical conversion which transcends plausibility structures. The gospel places God at the center of all cultures. Here the Confession of Belhar provides guidance regarding the centrality of God in culture – on the side of the oppressed. The role of practical theology is to reflect on the bipolar tension between the gospel and culture, seeking to build hermeneutical faith communities (Dames 2012:3). Theological contributions of practical theologians such as Louw's book, *Cura Vitae* (2008) Osmer (2008), Osmer and Sweitser (2003) are highlighted as guidelines for hermeneutical reflection in addressing cultural and societal challenges.

5.4.4. A Trinitarian perspective

Thesnaar (2010), a local pastoral theologian in an article on the identity of pastoral care in South Africa, expresses a concern for the crisis of pastoral care identity. He places this loss of identity within the context of a loss of biblical foundations and the connectedness to the church and its calling. The author is of the view that as the emphasis continues to grow on the professional development of pastoral care, there is no longer a connection to the church life (cf. Pattison 2000; Stone B.P. 1996). The same situation is prevalent in South Africa where the emphasis is also on specialised pastoral counselling training (Thesnaar 2010:268).

Thesnaar (2010) suggests that pastoral care and counselling reconnect with theology, specifically systematic theology, as this forms the basis of pastoral theology, in his view. He proposes a Trinitarian perspective, based on the theology of Purves. He emphasises a Christian pastoral theology which must be viewed from a Trinitarian perspective. This will place pastoral care within the framework of 'care of God for us, through and as Jesus Christ' (2010:219). Pastoral care should thus be seen as being based on the salvific work of Christ;' - the basis for the church's ministry of care (ibid). a theology of pastoral care is thus defined ' principally concerned with theological reflection on actual church practice, and to that end, is like to move into appropriate conversation with auxiliary disciplines like psychology, psychotherapy, social anthropology, amongst others. Thesnaar (2010) proposes that in light of this theological framework, the church has certain obligations as the body of Christ. It has a significant role in pastoral theology, both as theological framework and the praxis of

care and. It provides space for compassion and healing. This space is provided at all levels of church ministry, be it through the liturgy, communion, or preaching or spiritual guidance and counselling. The work of the Holy Spirit enables this healing. Within this context pastoral care and counselling should be framed against a spiritual calling or its connectedness to the church. This is its true identity. Pastoral care should regain this dialogue with systematic theology which will create healing spaces in the church. Thesnaar (2010) refers to this type of church as the 'pastoral church'. This is the true 'being' identity of the church and per implication, pastoral care.

5.4.5. Theoretical development of South African pastoral theological paradigms

South African pastoral theologian professor Daniel Louw (2016; 2012; 2011; 2010; 2008; 2005; 2000) has made several contributions to the theoretical development of South African pastoral theological paradigms. We will refer to some of his contributions to obtain an idea of the broader context of South African pastoral theology. Although Louw does not develop exclusively South African models, he is placed within the South African context and does attempt to address issues within this context.

Although Louw (2000a) is in agreement with Heitink (1979) regarding the importance of addressing existential life issues in pastoral care, he seeks to add another dimension which develops the former model into a 'convergence model'. The added dimension is that of the salvific work of Christ and the eschatological impact of transformation in the human experience (2000a:33).

The convergence model expounds Louw's theological approach to pastoral care in that it focuses on how the good news of the kingdom of God and salvation should be interpreted in order to take into account the human experience and the reality of existential issues (Louw 2000a:1). This theology has its foundation in the theology of Berkouwer (in Louw 2000a) and Tracy (in Louw 2000a). For Louw the challenge that pastoral care is faced with is that of addressing the existential challenges of being human, from a Christian perspective of faith and hope (Louw 2000a:3). It is an essentially hermeneutic approach which seeks to interpret the challenges of life from the perspective of the Gospel. Louw's (2000a) convergence model has as its central

emphasis the God-human relationship. The key constructs of the model are the Christian principles of grace and salvation. In addition to these constructs is Louw's conviction that a pastoral care theology should be include an eschatological and pneumatological dimension. The importance of the crucifixion and resurrection (salvific work) of Christ and the new life of the Holy Spirit is emphasised as the basis of this theology for pastoral care. These theological constructs form the spiritual roots or basis for pastoral care and the cornerstones of a theology for pastoral care (Louw 2000a:8).

Other key attributes for a truly theological identity for pastoral care would be a pastoral care which contributes to addressing the dissolution of certitudes and ethics in a postmodern era. A pastoral care which provides a 'normative vision of being human through didactic interaction of theology and social sciences (Louw 2000a:11). McCann (in Louw 2000a) calls for a praxis committed to 'Christian social action' and transformation.

The attribute of spirituality and faith are according to the author, a quest for meaning assists human in the quest for meaning a pastoral care theological paradigm, if it has spiritual maturity as its goal, should take God-images (or the notion of theodicy) into account in the process of theological reflection and interpretation.
Louw (2000a) also places emphasis on the importance of a shift from an individualistic approach to a systemic approach in order to take all aspects into account during the hermeneutic process. The model is aimed at countering an over-emphasis on worldviews influenced by philosophy. It is an attempt to shift from advice-giving to wisdom counselling and hermeneutical theology. Furthermore, it is a paradigm which seeks to re-discover a theological paradigm such as Luther's theology of the cross as a hermeneutical tool for pastoral care and counselling. With the emphasis on hermeneutics, Louw (2000a) hopes to move from the exclusively kerygmatic model to an interpretive, story-telling model, such as has been exhibited by the contributions of theologians such as Gerkin (1984) and Capps (1979). Finally he hopes to use the model to effect a shift away from a 'unilateral professional approach' to an approach of 'mutual care'. This can only be realised through the mutual care of the body of Christ. The author warns with others like Campbell (1985) of danger of the

'professional approach', which is the development of a profession within a profession (Louw 2000:a11-17). In conclusion, the convergent model seeks to present at theology of interpreting the encounter between God and human beings within a social context .Pastoral care assists in the dialogue and interaction during this encounter. Such an encounter facilitates meaning making and provides resources to enable the development of a mature faith and spirituality (Louw 2000a:7-8).

In his book, *Cura Vitae*, Louw (2008) presents a similar theological paradigm to address the challenges of pastoral care within the health care context. The theological framework used by him within in this context is referred to as a 'theology of life and the healing of life from a Christian perspective. This framework proposes a shift from 'ego obsession' to 'ego transcendence'. Similar to the convergence model, it proposes eschatology as its basis and pastoral hermeneutics as a pastoral tool for meaning making. The theological thrust is about finding hope in the risen Redeemer and new life through the indwelling of the Holy Spirit (Louw 2008:11).

Another aspect of Louw's theology within the health care context is that it is a theology of affirmation. This aspect of theology is to instill hope in patients amidst suffering. It is a theology based on an eschatological approach to life (2008:16). This hope is based on the salvific work of the risen Christ and new life through the indwelling of his Holy Spirit. It also points to eternal life which transcends mortal living and suffering. The role of pneumatology, i.e. the indwelling of the Holy Spirit is a key aspect of this theology of affirmation. These theological constructs are further developed by Louw to provide a methodology or praxis for pastoral care in the health care context which he refers to as a spiral approach for health care. The underlying assumption of this model is that human being are able to bear suffering and pain meaningfully, by interpreting illness in accordance with the level of spiritual maturity (2008:24). Ethics also plays an essential role within the health care context and requires a normative approach which takes into account the belief systems of patients and norms and values which dictate for practice and behavior. This interpreting is in fact an ability to learn from the experience of illness which can enable personal growth and self-actualisation Flynn (in Louw 2008). This moving in and out and through illness forms the basis for the analogy of the spiral. According to Louw his model differs from

conventional models in that it seeks to deal with ontological issues related to identity and being human. This identity is framed within the context of eschatology and the events of the cross and the resurrection. A theology of the cross as presented by Louw seeks to move beyond psychology and pathology to a focus on the affirmation of human strengths – which is a similar trend emergent in psychology (Louw 2000b:31). This theology is resonant of the theology of theologians such as Tillich (ibid).

The theology outlined by Louw (2000a) represents an ecclesial paradigm which is also called for by other pastoral theologians such as Ramsay (2004), amongst others.

Hence, pastoral theologian Jan Albert van den Berg's contribution (2008) reminds us of the importance of an embodied understanding of spirituality in pastoral care. This contribution gives primacy to the salvific work of Christ and the indwelling of the Holy Spirit in spiritual growth and transformation. It does not however exclude the interrelatedness between the spiritual and the existential and proposes an ''engaged spirituality''. From the perspective of finding a uniquely theological perspective for pastoral care, this is an important contribution for the South African context. Some consideration should be given to practical application for the purpose of practice both in the counselling and ministry contexts respectively. His contribution promotes a predominantly theological perspective in that the salvific role of Christ and the work of the Holy Spirit are highlighted.

Manala's contribution seek to address the uniquely African context by proposing and ecclesial model in Áfrican Christianity'', which reflects the African world view. This model is proposed for functioning within the church and places emphasis on relationship and which should manifest as a therapeutic community. This therapeutic community which is comprised of relationships with God and fellow believers, constitute the true meaning of well-being or health within the African context. Manala's contribution is unique and highly practical for application within not only the African context, but all contexts. It highlights the call of many authors for a reintegration of the ministry of care within the midst of the church. The emphasis on African culture could be limiting and exclusive, but could be adapted to application in diverse contexts. The theme of relationship with God has been highlighted as a key attribute in Christian spirituality and is also highlighted by Manala's (2016) contribution. His study seeks to

address the shift away from the primary task of the church to restoring care to ministry of the church.

Dames' (2012) contribution proposes a dialogical interaction between the gospel and culture, which is relevant to the South African context, where culture plays an important role. His contribution is a hermeneutical tool for academic and church context.

Thesnaar's (2010), contribution seeks to draw 'pastoral care in South Africa back to a biblical foundation, where the gospel is central – focusing on the salvific work of Christ. His emphasis is on a Trinitarian perspective. A re-emphasis on the body of Christ and the work of the Holy Spirit is central. The author calls the church and pastoral care back to its true identity in Christ. This contribution is highly relevant for the restoration of pastoral care identity from a theological perspective and should be endorsed in South African churches and pastoral care practice.

Pastoral theologian Louw's contributions highly respected in the South African academic context. His call is for the centrality of the theological perspective, based on the gospel as pertains to the salvific work of Christ, his resurrection and the work of the Holy Spirit. The academic and scientific influences do however sometimes overshadow the theological perspective to which he aspires.

In conclusion, the pastoral theological context in South Africa can also be seen to be influenced by similar factors which have influence pastoral identity throughout the western world. These factors include the influence of the sciences, culture and academic development. More importantly, the loss of a predominantly theological focus and a separation from the other ministries of the church. These factors will become more prominent in the following chapter where pastoral care identity will be analysed.

5.4.5.1. In conclusion

Theological applications in the South African context highlight that there has been an attempt to restore the theological perspective in pastoral care. Theological attributes (indicators) to corroborate this are, for example, the primacy given to the Gospel message (Van den Berg 2008); the re-emphasis of the ecclesial paradigm and the restoration of the normative task of care to the church (Manala 2016); an emphasis

on the Trinitarian perspective, the Body of Christ and the role of the Holy Spirit by Thesnaar (2010) further highlights the restoration of a theological perspective for pastoral care. These attributes are in line with the shift to restoring a theological pastoral care as was evident in previous discussions above.

5.5. Other theological contributions

Having considered South African contributions to Christian anthropology and theory formation we now consider other more prominent international theological perspectives.

5.5.1. A theology of spirituality

Osmer's (2008) theological framework for practical theology provides a sound basis for the framing of pastoral theory formation, reflection and interpretation in pastoral care practice. Since we have already made extensive reference to the interrelatedness between practical theology and pastoral theology, appropriating principles from practical theology remains relevant.

Although Osmer's theological reflection is from a theological *leadership* perspective – this is still pertinent to pastoral care, as he views theological leadership, (this includes pastoral care, is a 'spiritual matter' (2008:29). Osmer's (2008) emphasis on the spiritual within the Christian context highlights the importance of regaining a Christian perspective for pastoral care, where the role of the Word and the Holy Spirit is central. Because we have identified the role of the Word and the Spirit as significant attributes of a theological pastoral care, it is therefore important to take cognisance of Osmer's (2008) contribution on spirituality as it relates to a theological perspective on all forms of ministry. Osmer emphasises the key role of the Holy Spirit in Christian leadership and practice. Spirituality is seen as openness to the guidance of the Holy Spirit as she forms and transforms leaders (and individuals) toward the image of Christ in his body and in the service of the church's mission'. In stark contrast to the secular context, which is purposive at enhancing a vague, generic all-embracing type of spirituality, Osmer has no qualms about limiting spirituality to the Christian context. Osmer's (2008) definition is used here because of the centrality of the Holy Spirit in theological leadership, which, by association, should include pastoral care (cf Leech 1986).

We refer specifically to Osmer's (2008) paradigm because it favours a theological perspective for (pastoral or theological) interpretation resonates with our views regarding reclaiming a theological paradigm for pastoral care - a view which is of particular importance when considering restoring the theological nature of pastoral care identity.

In this respect Osmer's 'theology of spirituality' for Christian leadership which is based on the three-fold office of Christ, is a theological paradigm which could be appropriated for pastoral care theoretical formation and practice (2008:28). Osmer's theology of spirituality is based on the mediating, salvific work of Christ through his crucifixion - to restore the relationship between humans and God. He uses the three-fold office of Christ to develop the four tasks of practical theological interpretation. These tasks are the descriptive empirical task as a form of priestly listening, grounded in a spirituality of presence; the interpretive task as a form of wise judgement, grounded in a spirituality of wisdom; the normative task as a form of prophetic discernment, grounded in a spirituality of discernment. These tasks are aimed at helping others to hear God through the Word in their particular circumstances (2008:29).

Similarly pastoral care is about guiding the faith community to participate in the priestly, royal and prophetic office of Christ. Apart from professional competence, pastoral care givers should also rely on the Holy Spirit and be rooted in their spirituality, as Osmer (2008) states: 'Their being and becoming in the Spirit are integrally rooted in their doing and leading in Christ's body' (ibid). Other theologians have also pointed out the importance of the spirituality of being in practicing pastoral care (Louw 2000a; Leech 1986). Osmer (2008) deconstructs his theology of spirituality into different modes of being which are very suited to theological leadership and which is equally relevant for pastoral leadership (practice). These different modes of being or types of spirituality as referred to above, are linked to the four tasks of theological interpretation, which are described in greater detail for application in practice. The descriptive empirical task of priestly listening where a spirituality of presence is practiced is described as a 'spiritual orientation of attending to others in their particularity and otherness 'in the presence of God. Another theologian who has highlighted the spiritualty of presence is Jean Stairs (2000) who speaks of a ministry of listening (2000; cf. Louw 2000a:15).

The orientation of priestly listening is dependent on the 'communion-creating' presence of the Holy Spirit (Osmer 2008:34). Louw speaks of an ''encounter' and also emphasises the role of the Holy Spirit which he refers to as the pneumatological dimension of pastoral care (2000a).

Osmer's spirituality of presence is comprised of priestly listening and attending (2008:35, 36). An important aspect of listening is prayer, particularly intercessory prayer which is a truly priestly act in accordance with the priestly office of Jesus as referred to earlier. Priestly listening is exercised by the entire community. It is a form of mutual support, care and edification (Osmer 2008:35). Ramsay also speaks of this office or calling of believers in her ecclesial paradigm, who are called to witness to the gospel in mutual love and care of each other (1998:34). For Osmer (2008) priestly listening is about engaging with the Word with an awareness of the congregation's (person seeking care). This awareness includes awareness of all social, cultural and social circumstances. Cultural awareness helps to remain relevant in care. In the spirituality of priestly listening and attending, awareness is further enhanced by investigating circumstances and cultural contexts. In a world which is characterised by cultural diversity, this is key to relevant and discerning pastoral care. Osmer provides a helpful continuum of three different levels of attending (2008:37, 38). He further expands the act of attending to its connection to the guiding task of pastoral care, which was first highlighted by Gerkin (1984).

5.5.2. Louw's application of theology of the cross

For Louw the theology of the cross reveals God's pathos and passion. God's passion and suffering reveals his divine authenticity and identity, also of his faithfulness to his promises. God displays his power and vulnerability through the cross. The theology of the cross and the suffering of Christ should be interpreted through theological hermeneutics in terms of the role of the Spirit – i.e. in terms of pneumatology. According to Louw, the Spirit reveals the fact that Christ's suffering and death is divine intervention and identification (2000b:99). Herein God's identification through the covenant is a source of comfort. For Louw the Spirit is the link between humans and God as manifested in his suffering resurrection and ascension and continued presence in the eschatological context (ibid). Through the cross a new relationship between humans and God is established. The knowledge of the cross is a revelation

of human distress and God's compassion and grace. It brings a new status of being in Christ. The resurrection reveals God's power in being both saviour, mediator and still God. This has implications for humans as a source of eternal hope for current existential matters and for growing in their new status in Christ --- the eschatological dimension (ibid).

Louw further expands on this concept a theological paradigm for pastoral care in his 'praxis of hope' (2016). According to this paradigm which has a strong philosophical conceptualisation, praxis is viewed as wisdom through discipline and ultimately refers to meaningful action (2016:92). Praxis is constituted through Word, reflection action and theory (ibid). A praxis of hope, which is based on Moltmann's theology of hope is further advocated. God's praxis is based on his Word (2016:98). Based on this paradigm, the intention of the pastoral process is comfort, compassion, mercy and shepherding, as is characteristic of the tradition of *cura animarum* (2016:99). This implies healing through the salvific work of Christ on the cross. The gospel thus plays a central role in this paradigm as the 'dynamic of the Word'. Louw further conceptualises the role of Wisdom as it manifests in' wisdom thinking' which refers to discovering the will and providence of God – as based on the Christian belief system and tradition. Central to this tradition are the Christian virtues of faith, grace, hope and love (ibid). For Louw these are virtues which also manifest in the helping (care-giving) process and encapsulate the concept which is part of the praxis of hope, namely, '*epangelia*'. *Epangelia* shapes the intentionality in pastoral care-giving and in essence refers to comfort (as in the tender mercy of God), shepherding, healing, salvation and the Word (2016:99). Wisdom (discernment) plays a central role in hope. He distinguishes biblical hope as a disciplined confident waiting on the Lord. It is an active hope, it is travailing. *Epangelia* also implies promises (*promissio*) which is based on the covenantal love of God. It also implies an inhabitation of the Holy Spirit. Louw seeks to cross the divide between the academic and theological, recognising the Reformed tradition's struggle of a faith/grace-centred pastoral care. Yet, he contends that the 'rational' factor is inevitable given the valuable contribution of conceptual and cognitive models for care – also in aligning with the rest of the sciences. He concurs with McGaughey (1998) that empiricism is vital an compliments feeling and intention (Louw 2016:101).

Louw sets out basic principles for the 'praxis of God' and for conceptualisation in pastoral theology, his premise being that the 'praxis of God' is a covenantal encounter based on the comfort of God (*epangelia*). This determines theological reflection and praxis in the complexity of life issues: 'life, death, misery, and healing' (2016:102). Based on Nauer's conceptualisation praxis is seen as not only comfort (*epangelia*), but the saving and liberating intervention of the kingdom of God. Louw seek to deconstruct the 'praxis of God' into practical verbs in order to enhance practice – as ecclesiological expressions, namely in *outreach, fellowship, witness* and *edification* in their spiritual journey. Louw draws parallels to the Christian faith where these 'practical verbs' should be viewed as 'vessels of *phronesis*'. This, according to Louw, reflects the hermeneutics and communication endeavor of pastoral theology- wisdom, action and reflection. Pastoral theology according to this conceptualisation and deconstruction 'becomes a science of the theological, critical and hermeneutic reflection on the passionate praxis of God'. From his conceptualisation Louw concludes that practical theology is that of theology which deals with the praxis of God in his encounter with humans in issues of meaning and suffering (Louw 2016:111).

5.5.3. Other hermeneutic contributions

Pastoral care and pastoral theology has been interpreted as mediating the presence of God in pastoral ministry (Firet in Louw 2000a). The pivotal point of this theology is that it rests on the Word which has been entrusted to human beings (Louw, 2000a:23). Heitink (1997 in Louw 2000a) confirms that the Gospel is central to the true nature of pastoral theology. Pastoral care is thus viewed as an encounter between God and humans through the Word/Gospel. This pastoral theology is known as kerygmatic view based on the salvific work of Jesus Christ. It is the view which was most emphatically espoused by theologians such as Thurneysen (1963). It was a pastoral theological model which Thurneysen (1963) viewed as central to an authentic pastoral care, namely the proclamation of the word to redeem sinners and lead them to salvation (Louw 2000a:25). Unfortunately Louw and others (Johnson, 2007) criticise this model as allowing pastoral care to develop into a 'homiletic' event which fails to address existential and contextual needs (Louw 2000a:27). Bolstein (in Louw 2000a) notes that Thurneysen's (1963) emphasis should have been on the kingdom of God rather than the sin of man. It is also an approach to pastoral theology is open to the

abuse of power and abuse. Within the current postmodern context people have become wary of the authority of the church and distanced themselves from ultimate truths and authority (Campbell 1985; Lyall 2001:1; Ramsay 2004; Miller-McLemore 2012b).

By contrast, the client-centred or empirical model puts the emphasis on the person rather than the Word. This is characteristic of the pastoral theology of theologians such as Tillich and Boisen (Louw 2000a). Boisen's theology, based on his metaphor of the human document, was influenced by his exposure to and work in a psychiatric setting. His work gave rise to the Pastoral Education Movement which formed the basis of pastoral care in its current form. There has since been a continued struggle between models prone to a dualistic approach to being human and kerygmatic models, which places an emphasis on salvation and the word.

Heitink's model, the bi-polar model helps to illustrate the tension between real life issues and faith (Heitink 1997; Louw 2000a:31). The individual's life circumstances are regarded in the light of the gospel in 'collaboration with the congregation' and other sources of help (disciplines). This model is helpful in recognising pastoral care as a profession which draws not only on the Word, but also on the knowledge base of other professions and other sources of knowledge. Louw critiques this model as being prone to 'complementarity'. The implication being that revelation of God's working through the Holy Spirit, becomes dependent on man's interpretation. Consequently the work of the Holy Spirit is undermined and marginalised (2000a:34). He proposes what he calls a *convergence model* for pastoral care which takes eschatology into account. The term eschatology in the convergence model refers to the work of the *Holy Spirit* and the growth into new life in Christ. According to Louw this model addresses three current dilemmas in pastoral care:1) theological reductionism (through focus on the Word only); 2) psychological reductionism – through focus on the psychological or human aspect only; 3) 'complementarianism' – where God and humans are viewed as equal partners in addressing human distress (Louw 2000a:61-62).

Irrespective of which model is employed – be it the Word proclamation model or 'listening model', a key attribute for Louw (2000a) in relation to authentic pastoral care

is that an *encounte*r is created which facilitates 'God-human' relationship. Louw's (2000a) theological stance resonates with the theology of theologians such as Barth (covenantal encounter) and Berkhof (revelation is communication). Ultimately, for Louw (2000a), pastoral care itself can be viewed as a sign of encounter or as a metaphor for he covenantal encounter between God and humans. For Louw (2000a) the *Word*, not only as proclamation, but as dialogue in pastoral encounter, and the *Holy Spirit* are key to this encounter. This event can be seen as an embodiment of an encounter with the gospel. An ecclesial dimension of the pastoral encounter refers to the church as the context for this encounter, where the gospel is proclaimed. Here the encounter offers comfort and consolation and provides space for change and growth or transformation (Louw 2000a:66-70).

For pastoral care to be more pertinent to the human condition it needs to be contextualised within the person's social and cultural system. This systems approach is based on the theology of Graham and Bosch. Others who have elaborated on and revolutionised this contextualised thinking of pastoral care are theologians such as Pamela Courtier and Bonny Miller-McLemore (2012a).

5.5.4. A contextualised hermeneutical approach

The contributions to theory formation in pastoral care of progressive thinkers such as Ramsay (2004), Miller-McLemore (2012a; 2012b) and Lartey (2006; 2013), amongst others, have seen the expansion of theological thought from merely hermeneutic, to contextualised hermeneutic interpretation - taking into account systems, socio – cultural contexts, as well as gender, race and post-colonial thinking.

We have noted before on the interconnectedness between practical theology and pastoral theology and pastoral care. Osmer confirms this thesis when he clarifies the importance of practical theological interpretation and its connectedness to all aspects of practical theology (2008:12). Failing to acknowledge the inter connectedness in ministry (theological interpretation, including pastoral care) and the context in which it takes place, has been the result of specialisation (also professionalisation) in academy and ministry (cf. Farley 1983). Specialisation has been the source of dealing with different aspects of ministry in isolation to each other, resulting in a specialised and an individualised approach to ministry. This is also pertinent to pastoral care and

practice. This tendency has been brought to the fore and corrected by theologians such as Ramsay (2004), Miller-McLemore (2012b) and Mouton (2014). A current conceptualisation of pastoral care should therefore include this dimension – which also subsequently has implications for ministry, (practice) methodology and the role of pastoral care in relation to other professions.

Miller-McLemore (in Osmer 2008:16) has developed the analogy of a living Web to illustrate the interconnectedness between ministry and individuals, community and other systems in society. Practical theological interpretation is compared to a living human web, which denotes the web of human relations and systems (Miller-McLemore 2012b).

Using the analogy of Capra of a *web of systems*, Osmer (2008) further expands on Miller-McLemore's (2012b) analogy to emphasises that practical theology is practiced in a web of *systems* in society and is therefore very contextual (ibid). The interpretation of human behavior as in the case of pastoral care has thus become a central task to pastoral care and pastoral theology (cf. Gerkin 1984) and current conceptualisation should include this aspect of pastoral care, which in turn as implications for the role and practice of pastoral care in relation to other professions.

The web of life and the web of systems is helpful to understanding practical theological interpretation in three ways: 1) it helps to point out that focus on individuals is too limited; 2) it draws attention to the interconnected ness of various forms of ministry; 3) congregations are embedded in a web of natural and social systems beyond the church (Osmer 2008:17). Because of the interrelatedness of systems, practical theological interpretation is very contextual, also in relation to other professions (ibid).

The contributions of the aforementioned theologians regarding the inter-connectedness of theology, we can surmise too the importance of interdisciplinary collaboration with other helping professions. Interlinking with other systems in society in the task of reflection, interpretation and praxis, inevitably has implications for linking with other disciplines and sources of knowledge (Miller-McLemore 2012b). Mention is made of this aspect of pastoral care and theology by theologians such as Oden and Browning (1984), Gerkin (1984), Osmer (2008) and Browning (1996). Practical theology, in seeking to minister to people in very practical context of their lives, has to

relate in meaningful ways with other disciplines psychotherapy, social work and psychiatry'. In order to inform best practice within the pastoral care ministry, collaboration on an inter-disciplinary level is essential. Lynch (1999) has for example written about pastoral are within various clinical settings – indicating that collaboration with the social sciences is required if pastoral care is to be contextual and relevant in its interpretive task. The difficulty and complexity of juxtaposing this interconnectedness and collaboration lies at the heart of sustaining a core theological foundation by giving primacy to theological perspectives as opposed to psychological paradigms -- as has been illustrated by the contributions of theologians such as Van Deusen- Hunsinger (1995) and Johnson (2007).

Hence, the exposition of a select contribution by some key theologians was intended to highlight the theoretical development of pastoral care paradigms, reflecting theological thought, theory formation and application – from biblical interpretations to more complex hermeneutic and contextual hermeneutic interpretations on being human.

Earlier contributions, such as Thurneysen (1963), although critiqued for being too simplistic, homiletic and kerygmatic, (Louw 2000a) - provide sound biblical bases for further theological interpretation and conceptualisation. Their contributions have led to providing insightful and encouraging work by later theologians such as Osmer's model (2008). Osmer in particular has provided practical, theological guidelines which remains true to the primacy of theological interpretation and which are based on the centrality of Scripture, God and the work of the Holy Spirit in the reflection of human experience (van Deusen-Hunsinger 1995; Johnson 2007; cf Swinton & Mowat 2006:3-28). These contributions are true to the unified perspective on theology advocated by Farley (in Browning 1984).

The contributions of Louw (2000a) and Heitink (1993) represent later interpretations which also advocate the centrality of the Gospel, but do not give the same primacy to the Gospel as a theological resource for interpretation (Johnson 2007; van Deusen-Hunsinger 1995). More current theologians have contributed to the importance of a contextualised form of theological interpretation, using a vast range of interpretive tools from theology as well as other disciplines, reflecting a more current post-modern

diversity regarding knowledge and practice (Miller-McLemore 2012; Lartey 2003; Lyall 2001; Doehring 2006). These three groupings give us a glimpse into the range of the development in theological reflection and simultaneously, the change in practical theology, pastoral theology, pastoral care. In addition to which it provide an overview of theological application or lack thereof, so that the present state of pastoral identity can be evaluated in the light of theological attributes or the absence thereof. The following section will examine how a theological paradigm would hypothetically determine a unique (theological) pastoral care identity for the professional context.

5.6. A theological paradigm: Unique attributes for a pastoral care identity in the professional context

This study has sought to retrace the origins of the loss of an authentic theological identity in pastoral care. Through an extensive conceptualisation of pastoral care and related key concepts, the various attributes and functions of pastoral care have been identified (See Chapter 6 for the various attributes of modern pastoral care). From the conceptualisation of pastoral care in Chapter 2 and the outline of challenges to identity in Chapter 3, an outline emerges of theological attributes which could shape a uniquely theological pastoral care identity. In Chapter 3 in particular we note some of these attributes being highlighted by theologians who have called for a re-establishment of the theological identity of pastoral care. We shall refer to these attributes here to draw parallels for a unique identity for pastoral care in the current professional context of care-giving.

5.6.1. The centrality of the Word

The first key attribute which is referred to as an important theological feature in pastoral key is restoring the centrality and prominence to the Word in addressing issues of ultimate meaning, theodicy and matters related to faith (Stone HW 1996:2).

Stairs has noted that the church has been ill-prepared for the world's demand for addressing its spiritual needs (2002).

From the Christian anthropology outlined above (paragraph 5.1.1), we have gleaned significant spiritual gems for application for an authentic pastoral care identity within the professional (multi-disciplinary) context. This would be a pastoral care which is

able to address spiritual issues, existential crises and matters relating to ultimate truths and meaning and not a pastoral care ensnared and confused by psychological dominance (Stairs 2000; Benner 1996; Stone HW 1996; May 1984).

In addition to which it would be a pastoral care based on the Word. From the theological application of Moltmann, Barth and Luther in Louw 2000a and Louw 200b we note that the Word forms the basis of their theological application. The theology of the cross and the theology of hope are fundamentally scripturally based, according to the Gospel and the Acts of the Apostles. The Word points to the salvific work of Christ and his resurrection. The significance of the resurrection of Christ lies in the fact that it is the origin of Christian spirituality (Kourie & Kretzschmar 2000:14). According to Sheldrake, Pauline though focuses on the resurrection of Jesus, the raising of the crucified Jesus 'as the beginning of a new creation and as the hope of a transformed humanity' (2013:30). This central message of Christian spirituality is revealed in Scripture – Rom 8:29; 1 Cor 15:20; 2 Cor 5:17 (ibid). The status or identity of mankind regarding this new humanity is revealed in Scripture. Ultimately the aim of the application of a Christian anthropology is to lead the person in need of care into a mature faith through discovering his/her identity in Christ as a new being. Sheldrake notes that discipleship is fundamentally linked to the Gospel and the teachings of Jesus (2013:25). Christian spirituality is therefore intrinsically linked to Scriptures which reveals the Trinitarian doctrine of incarnation as God's revelation of a new human reality (Sheldrake 2013:24). Christian spirituality of the New Testament is especially relevant for application within the context of a new human reality. A Christian spirituality is based on the Word in the call to conversion (new life in Christ) and discipleship. This is evident in Mark 1:15-17(Sheldrake 2013:25). Matthew focuses on the fulfillment of Jesus' promises of Jewish Scripture (Sheldrake 2013:28). The Gospel of John reflects the Father-Son relationship between Jesus and God as Father (2013:29). In line with Sheldrake's exposition of the significance of Scripture for a Christian Spirituality, we have noted from the application of the Trinitarian doctrine in the theology of Barth, Luther and Motmann, the centrality of Scripture for a Christian perspective on being human. Here too the Trinitarian relationship revealed in Scripture forms the basis of human identity and relationship to God, signifying the centrality of relationship in its various forms as a key feature in Christian spirituality.

From the aforementioned it is clear that the Word is the foundation of a Christian spirituality and would therefore be the focal point for a Christian anthropology for application in a theologically based pastoral care. The role of Scripture for a Christian spirituality and a Christian perspective in pastoral care has been widely ignored in a professionalised pastoral care, but there have been strong arguments for its re-establishment as the basis of a theologically informed pastoral care (Stone 1996; Oden in Pattison 2000; Campbell 1981 and Benner 1998).

5.6.2. A Christian anthropology for being human

From our exposition of a Christian anthropology for pastoral care in the previous section, the Christian message of a God who seeks relationship and reconciliation with His creation, speaks of the nature of God and as a consequence, the identity of humans as objects of his compassion and love (Guthrie 1976). For pastoral care this establishes the premise of identity for the pastoral care-giver and the recipient of care (ibid). It also provides the framework both theologically and cognitively of how the carer views the person seeking care. Furthermore, it provides the context, content and goals for care-giving (Pattison 2000:16; Clinebell 1997; Guthrie 1976). Guthrie has provided very definite guidelines for the application of a Christian anthropology in the pastoral care setting which we should be cognisant of in a theological application for care-giving (1976).

Guthrie's Christian anthropology true to Barthian theology, helps us to recognise the centrality of relationship in pastoral care (Louw 2000a:145). Firstly, this holds true for the divine relationship with God, secondly the relationship with the carer and thirdly, relationship with others. A feature highlighted regarding the nature of the pastoral relationship is the relationship between God and humans and the implications for the pastoral care relationship (Guthrie 1976). Barth's anthropology has implications for pastoral care content and context. People seeking help are viewed from a faith perspective – in accordance to their relationship with God (Louw 2000a:145). This revelation takes place through the Word and the revelation of the Holy Spirit. The care process therefore has a pneumatological and an eschatological dimension.

5.6.3. Theodicy and God-images

Apart from a Christian anthropology as the undergirding belief system for human identity and how to interpret the human condition in the pastoral context, another theological indicator which influences pastoral interpretation and reflection is the matter of theodicy and God-images (Louw 2000a). This aspect is also significant as it determines the process of pastoral diagnosis (Ramsay 1995; Pruyser 1976). Furthermore, it impacts on the process of theological interpretation (hermeneutics) and the process of meaning making in pastoral care-giving (Louw 2000a:329). God-images refer to a person's conceptualisation or subjective experience of how God is perceived in that person's life and how the individual interprets the world and the role which God plays in it. These perceptions are formed early on in life in the context of relationship with parental figure and discipline (cf. Louw 2000a) Theodicy on the other hand, refers to how God is perceived in suffering and the measure of blame attributed to Him (as causal factor) for the suffering experienced. God images and theodicy are therefore important concepts in the pastoral process as far as pastoral diagnosis, interpretation and meaning-making are concerned. God-images and theodicy can be also be utilised as hermeneutical tools in the process of reflection and interpretation in pastoral care. Louw has for instance developed a hermeneutical tool to depict God-images and illustrates the range God-images and metaphors of how God is viewed. These ranges from King, Judge, Father, Mother, Friend, Partner, Confidant - to Lover (2000a:345). These God-images are very human attributes which are appropriated to God and which limits a God-view which reflects the true divine nature of God. Inbody (in Louw 2000b:62) calls for a re-interpretation of God's omnipotence (omnipotent power) – the power attributed to Him in the face of suffering. Inbody suggests that instead of viewing God's power from the perspective of imposition, it be viewed from the perspective of identification (with suffering) and transformation through the work of the Holy Spirit (ibid). God's power is instead interpreted as the power to persuade through identification with suffering and transformation through the resurrection. God's power is the power to create, to cure and to rebuild, rather than to impose or control (Inbody in Louw 2000b:63). God is not the cause of everything that happens, but He has a will in everything that happens. This will is inspired by God's compassion and love for humans (ibid). His perspective can be summarised as follows:

God's power is God's identification with the suffering of the world, and includes God's vulnerability, God's powerlessness and God's compassion. God's power is the power of resurrection and transformation which brings new life out of the suffering and evil of the world (Inbody 1997:140 in Louw 2000b:62).

Inbody's perspective resonates strongly with the theology of the cross and the theology of hope as outlined by Barth and Moltmann (in Louw 2000b). He provides a new perspective for theodicy which can be applied in pastoral care interpretation and diagnosis.

Our discussion above reflects some key aspects which a theological paradigm will bring to pastoral care praxis. It also so determines for pastoral care a unique theological identity with a distinctively different role in the multi-professional context. The sources of knowledge for pastoral care regarding human beings and human behavior will fundamentally differ from the other sciences. It does not preclude the use of other techniques and sources of knowledge as irrelevant, rather, its reliance on its own (theological) sources of knowledge will be primary, with other sources being complimentary. Some scholars have referred to the distinctive theological language and the importance of interpretation for the hermeneutic process which distinguishes a theological identity (Pruyser 1976; Heitink 1979; Benner 1998; Orton 2000)

The key distinguishing elements would be the context and content of care-giving (Pattison 2000:9). The tools for diagnosis would also be theological tools. Pruyser for example, uses theological themes as guidelines for pastoral diagnosis. Louw notes the importance of God-images for diagnosis and analysis of faith maturity (Pruyser 1976:60; Ramsay 2000:38-44 and Louw 2000a:330-333).

5.6.4. The transcendental nature of pastoral care

Because the nature and content of care is distinctly different to other helping professions, regarding content, context, goals and outcomes pastoral care has a distinct character which separates it from secular care. It has transcendental nature, comprised of various elements which constitute that nature (Stone HW 1996:2). We shall take a closer look at some of these distinctive elements which constitute the transcendental nature of pastoral care.

5.6.4.1. The role of the Holy Spirit: Christian spirituality: A pneumatological application for pastoral care

Guthrie states that pastoral care from a Christian perspective implies that the pastoral care-giver is unapologetically clear about the goals for care, which are established within a Christian paradigm (1976). Within the Christian paradigm these goals for care pertain to a mature faith or spiritual maturity. Similarly, Leech confirms that the goals of spirituality are spiritual maturity (Leech 1986). These goals are geared towards transformation into spiritual maturity - into the likeness of Christ (new being in Christ) (Louw 2000; Tillich in Heitink 1983:50). In contrast to which, the goals of psychology are towards psychological maturity – a balanced personality (Leech 1986:6).

If one were to examine a pneumatological dimension of pastoral care, spirituality and the role of the Holy Spirit are of consequence. In dealing with human beings it has been noted that all of human living pertains to the spiritual. Spirituality impacts on the totality of life in all levels of being (Kourie & Kretzschmar 2000:13; Louw 2000a:168). There is an interconnectedness between the human spirit and God's spirit (Rom 8:23; 2 Cor.1:22; 5:55 quoted in Louw 2000a:166). As Thurneysen has noted, the Spirit of God transcends all of human being (1963). This transcendental dimension which is relevant to pastoral care is referred to as the pneumatological dimension. It can also be referred to as Christian spirituality (cf. Leech 1986). Christian spirituality is vested in discipleship – a union with God in love and knowledge, born anew of the Spirit (Sheldrake 2013:25-29).

Christian spirituality (the pneumalogical dimension) is relevant here as it pertains to the distinctive character and belief system for pastoral care within a professional context. Louw advocates the importance of a pneumatological approach for a pastoral care within the professional context (2000a). This anthropology for pastoral care is based on the new being in Christ (2000a:168). Similarly Sheldrake equates spirituality to discipleship, growing in knowledge in Christ and being transformed (2014:29; Leech 1986:6). This process of transformation and being taught is effected by the person of the Holy Spirit (Sheldrake 2013:29 Kourie & Kretzschmar 2000:14-15).Based on Scripture, the Holy Spirit illuminates who we are in Christ through the revelation of the Word; it convicts regarding sin and reveals the truth of who we are in a resurrected Christ. Leech also confirms the centrality of the Word in a Christian

spirituality. This has significant implications for the development of a Christian anthropology for pastoral care (Leech: 1986:8; Guthrie 1976:16; Benner 1998; Stone 1996).

Louw's exposition regarding the pneumatological dimension in pastoral care is helpful. The pastoral care context is seen as a place of encounter between God, the counsellor and the counsellee (2000a). The Christian counseller is filled with the Holy Spirit (*pneuma*) and this contributes to three levels of knowing or knowledge - knowledge of self, knowledge of others, and knowledge of God. This is the Christian anthropology on which the pastoral encounter rests (Louw 2000a:168).

In applying a pastoral anthropology to the pastoral context, emphasis is placed on the integrated whole (whole person). It is about developing wholeness in an identity in Christ through the empowering of the Holy Spirit (Louw 2000a:168; Clinebell 1983; Kourie & Kretzschmar 2000:13). In dealing with sin this anthropology sees humans not just as sinners, but with the possibility of being renewed in Christ as defined in a new identity in Christ and in light of the eschaton (Louw 2000a:169; Guthrie 1976). The Holy Spirit is central to making this belief a reality by His in-dwelling presence and the gifts of the Spirit (Gal.5:22).

The distinction in applying a Christian anthropology in pastoral care lies in the transcendental dimension of this approach. Whereas in a phenomenological approach renewal is limited to human capacity, a Christian anthropology where emphasis on the pneumatological dimension is not neglected, implies that human limitations are transcended by the work of the Holy Spirit. The shortcomings of the pastoral counsellor and the person seeking care do not define the context of care or the potential for growth (Louw 2000a:169). Louw applies Rebel's pneumatological anthropology to illustrate the importance of the pneumatological dimension in pastoral care (2000a:169). Rebel argues that a pastoral anthropology based on Christology alone is limited. Without the work of the Holy Spirit such a pastoral care becomes mere self-actualisation, as is the case with psychological methods. It is equivalent to using Christ as a role model based on one's own efforts (in Louw 2000a:171). Only through the Holy Spirit can people be transformed and healed. This is a gift of the Holy Spirit (Acts 1:4; Gal 5:22-23). The Spirit empower by working through the human

dimension (physical, psychological and social) (Louw 2000a:171). The Holy Spirit does the work, humans receive and respond. This is Grace (Eph.2:8). The connection between salvation and pneumatology is vital for a theological anthropology for pastoral care. Without the dynamic power of the Holy Spirty it all rests on human strife and potential and is on equal footing with secular forms of care. The pneumatological dimension is in fact the transcendental factor which is exclusive to the Christian belief system in a Christian anthropological application – it sets the pastoral care contribution apart from the secular forms of care (ibid).

In the pastoral encounter, the Holy Spirit is the point of illumination. It is God who speaks truth (through the Spirit of truth) and the revelation of the Word. The Holy Spirit discerns/judges the human state of being (Hebr 4:12), creates insight and effects change, creating new ultimate meaning. This new being is guaranteed by the covenant of God's faithful love. The Spirit releases new possibilities for transformation which results in acts of love/service to God. This transformation effects change in the social dimension and manifests as social justice. It is the social dimension of spirituality which is analogous to the manifestation of the kingdom of God on earth (Leech1986; Louw 2000a:173).

Rebel's application has profound implications for anthropological insights in pastoral care practice. The implication for spiritual growth and maturity rest not only on knowledge of the salvific work of Christ, but also on the continual spiritual growth to spiritual maturity through the Spirit. Self-transcendence is attained through a new being which the Spirit effects (spiritual maturity and sanctification) which impacts on ethics and morality of the new person in Christ (cf. Louw 2000a:174-175).

The other dimension of the application of a Christian perspective in pastoral care is that of the *telion* or the *telic* dimension (Louw 2000a:182-183). As part of the pastoral goal of spiritual maturity, pastoral care prepares people to encounter the presence of God and to live in the presence of God. This is in effect bringing people closer to God through knowledge of God and surrendering to Him which results in a wholeness or realisation of a true identity/ new identity. It is a process of sanctification which has implications for living (cf. Hermans' (2010) study which identifies virtues of spirituality). It is a reversal from an identity in sin to a new order (eschaton) of being in the kingdom

of God – the Adam-Christ typology (ibid) (cf. Magezi, V. & Magezi C (2016) Adamic application for a Christian anthropology).

Another aspect of a Christian spirituality is the emphasis on the social dimension is what sets it apart from a secular spirituality. It is biblically based in that it reflects the social implications of a transformed life in Christ through acts of service and is therefore a manifestation of the Kingdom of God on earth (Leech 1986:9). True spirituality addresses conflict and does not disregard issues of social justice.

Leech's (1986) exposition on spirituality resonates with Guthrie's (1976) guidelines for the application of a Christian anthropology in pastoral care. In accordance with Leech's conceptualisation, Guthrie has also noted the relationship between freedom, obedience and responsibility. Similarly, Thurneysen's views on being human recognise the spiritual man who is obedient to God and the 'fleshly' man who lives in rebellion to God (1976; Thurneysen 1963; Leech 1986:28). These are important aspects in viewing humans as holistically, spiritual and human beings and correlate with a Christian anthropology for pastoral care practice.

5.7. Conclusive Remarks: Indicators for a theological perspective

In Chapter 5 we have sought to give an exposition of what constitutes a theological identity for pastoral care and have noted that a theological anthropology of what constitutes human identity is a key factor in this regard.

Key indicators which emerge in a theological perspective are that of the *centrality of God* and *relationship* to God (Farely 1984; Swinton & Mowat 2008; Van Deusen-Hunsinger 1995). This relationship is defined by the redemptive work of Christ and the regenerative work of the Holy Spirit – as is explored by the theology of Barth and Luther (Louw 2000a; 2000b; Berkouwer 1956; Guthrie 1976; Van den Berg 2008). The centrality of God's identification with humans in relationship, defines human *identity* (Louw 2000b; Guthrie 1976). The significance for pastoral care is that it provides guidelines for the context of the relationship of care and the content (of a new identity in Christ) for the pastoral process (Guthrie 1976; Louw 2000b). The indicator of relationship is also highlighted by Thurneysen in his assertion of created by God and in relation to other created beings (1963:57). Relationship is further underscored by

the Trinitarian approach to a pastoral care anthropology as is evident in the theology of Barth, Luther, and Moltmann (in Louw 2000b; Berkouwer 1956; Thesnaar 2010).

An important aspect of relationship as being created in the image of God and breathed in by God is that humans are seen as whole, integrated beings and not body and mind – as the natural and social sciences would suggest (Thurneysen 1963; cf. Farley 1983; Miller-McLemore 2012). For pastoral care this is an important dimension in that viewing humans as spiritual beings is key to an accurate identity and knowledge of what it means to be human (Thurneysen 1963; Louw 2000b:147). Pastoral care from a theological perspective is therefore integrated care of the whole being (cf. Van Deusen-Hunsinger 1995; Johnson 2007).

The *role of the Holy Spirit* as a source of renewal and growth is central to this relationship and gives definition to the transcendental factor in the pastoral process – which constitutes the pneumatological and eschatological dimension of the process of care-giving (Louw 2008:11-16; Van den Berg 2008; Thesnaar 2010; Van Deusen-Hunsinger 1995). This *transcendental dimension* is what sets the context and content of care-giving apart from the social sciences, yet makes it a unique profession which deals with matters of faith and ultimate meaning (Stairs 2000; Anderson in Louw 2000b:153).

A further attribute for a theological pastoral care is the *centrality of the Word* or the Gospel which is the source of revelation of the nature of the God-human relation and the identity of humans as created by God and redeemed by God (Osmer 2008; Anderson in Louw 2000b:152—153; Louw 2000a:23). This attribute is highlighted by Thurneysen's anthropology of humans as spiritual beings, which further underscores the transcendental nature of care (1963).

Barth's theology of the cross further explores the theme of *relationship* between humans and God and human identity as a consequence of the redemption of God (in Louw 2000b:146; Berkouwer 1956:42—43). His theology highlights theodicy in a new perspective of compassion and grace which has implications for dealing with suffering, guilt and shame in the pastoral context.

From the aforementioned we note that a biblical view of human identity provides a unique world view and source of knowledge on what constitutes being human. It is a source of epistemology which cannot be disregarded since it provides a source of knowledge which enables an integrated view of human identity essential to care-giving and interpretation (Johnson 2007). A theological perspective for pastoral care is constituted within a Christian spirituality in that: (1) it is a biblical perspective with primacy given to the gospel message; (2) it is based on a Christian anthropology for being human; (3) it is based on the centrality of the Holy Spirit and therefore constituted of a pneumalogical and eschatological dimension in how humans are viewed in care-giving. It can therefore be distinguished from a psychologically based form of care by the aforementioned attributes and can be seen to provide a unique knowledge base and skills for care within the professional context (Pruyser 1976; Benner 1998; Stone, H.W. 1996).

The reclaiming of a theological belief system therefore means a shift from an individualistic approach to a systemic relational approach. It is based on a new identity in Christ which determines the nature and context of relationships and which results in reaching out to others in need of care inside and outside the church (Pattison 2000; Louw 2000a; Kourie & Kretzschmar 2000:12; Orchard 2010; Swift 2009).

From the broad conceptualisation of a Christian anthropology for pastoral care a unique identity for pastoral care emerges which makes its contribution relevant and distinctive in the professional context. A recurring theme is that of human identity as being established in relationship to God. The concepts of sin and redemption are significant aspects of human identity which a theological anthropology for pastoral care deals with and which highlights humans as spiritual beings in relation to God. This is in contrast to a psychological view which deals with behavioural disfunction as neuroses.

Thurneysen (1963) expands on humans in relationship to God as being created by God and in relation to other humans. In contrast, the psychological view holds that individuals are self-sufficient and responsible for their own self-actualisation (May 1984; Benner 1998).

An important theme for a theological pastoral care is the view of humans as spiritual (soul) beings (Thurneysen 1963:14) and should be viewed in a holistic integrated manner as opposed to body and psyche (Benner 1998; Stone HW 1996). This view reflects a transcendental element, namely God as transcending body and mind.

Another theme is knowledge of humans and human identity as vested in the Word of God. Psychological knowledge in contrast is limited to knowledge of the observable. The Word is therefore a source of hope for renewal and change; and a source of knowledge of identity both as sinner and as redeemed sinner (Louw 2016; 2000b). The nature of God is revealed as identifying with sin and suffering which establishes identity of humans (Bart, Luther and Moltmann *in* Louw 2000a, 2000b). A central theme and unique transcendental attribute is the role of the Holy in the redemptive role of Christ, his resurrection and as comforter in existential difficulties (Louw 2000a; Louw 2000b; Magezi & Magezi 2016; Guthrie 1976).

The exposition of a Christian anthropology for pastoral care highlights more pertinently than most theological contributions the unique attributes of the Christian belief system, providing a distinctive knowledge base and world view for application in pastoral care. This approach sets it apart from the social sciences, making its role relevant and unique.

CHAPTER 6: Evaluating modern pastoral care identity

6.1. Introduction

The aim of this Chapter is to evaluate the research findings presented in the study. We do so in reference to the research problem outlined in Chapter 1:

How has professionalisation impacted on the identity of pastoral care and the development and nature of theory formation in pastoral care and counselling?

In Chapter 1 reference is made to Osmer's (2008) conceptualisation of the interpretive tasks of practical theology and that this would be used as a research design tool to (1) conceptualise pastoral theology and; (2) make recommendations for theory formation and practice.

Practical theology and pastoral theology is largely an interpretive task. Furthermore, it is also a practical-theological task. Thus in conceptualising pastoral theology, practical theological conceptualisation of the interpretive tasks of practical theology as outlined by Osmer (2008) provides a helpful guide for interpretation and analysis in this study. This is pertinent to the argument we have made in Chapter 2 regarding practical theology forming the basis for pastoral care theory formation and practice – as has been proposed by Swinton and Mowat (2006) and is evident by Osmer's (2008) conceptualisation.

Thus in conceptualising pastoral theology and pastoral care, Osmer's (2008) interpretation is critical when taking into account how pastoral care has evolved. Osmer's guidelines for interpretation provide a typically practical theological research tool for practical theological reflection. Pastoral theology as an inherent part of practical theology can benefit from this theological framework for interpretation. This is most appropriate because it provides a framework for critical reflection between theory and praxis (Osmer 2008), is most relevant. As we have suggested throughout this thesis, the disregarding of the theological framework for pastoral care has resulted in confusion in pastoral identity. Osmer's (2008) theological framework provides a framework for pastoral interpretation which has been absent thus far. It provides a hermeneutic theological framework for the pastoral process and for theoretical development in pastoral theology.

Hence the use of Osmer's interpretive guidelines for theological interpretation, as set out in his four tasks for theological interpretation (2008), in evaluating the current trends in pastoral care and its impact on pastoral identity.

Following the guidelines for the descriptive task, we will assess from the research findings presented in this study what the patterns and dynamics of current pastoral care identity are. See Appendix 1 for full list of indicators.

In the interpretive task we will draw on theological paradigms to determine why these patterns and dynamics are dominant. The use of other (social science) paradigms is not precluded, even though the use of predominantly theological paradigms is based on the hypothesis that the underlying difficulty with pastoral identity is related to theological factors (or the lack thereof).

In the normative task we will also use theological paradigms to make recommendations for pastoral care interpretation (theory formation and practice) from a theological perspective. Since this is a theoretical study, emphasis will not be placed on the task related to methodology and practice – although some reference will be made to this.

Although and attempt was made to keep these tasks separate they often overlap (Osmer 2008).

6.2. Interpretation of indicators, themes and patterns (interpretative task)

Following Osmer's (2008) guidelines for theological reflection, we have in the previous section dealt with the *descriptive task* of describing themes which emerge from the script. In this section we will engage the *interpretive task* by examining themes which emerge and noting the patterns and trends which they reveal regarding pastoral care identity.

We note the importance of interpreting the research findings within the context of the main research problem, namely: **How has professionalisation impacted on pastoral care identity and the development and nature of theory formation in pastoral care and counselling?**

The following patterns can be elicited from the research findings described in the afore-mentioned section:

1.   There were underlying *causal factors* for the shift in pastoral care identity, which can be attributed in its totality to a crisis in traditional pastoral care identity regarding relevance in the face of the emerging dominance of psychology and the changes in society. This crisis was evident in the symptomatic decline in theological authority and pastoral tasks and the marginalisation of Christian tradition and practice, as we see from literature. From the first four chapters we can elicit indicators of a problematic pastoral care identity. Campbell (1981) attributes the following causal factors to a problematic pastoral care identity, namely pastoral task; diminished ministerial authority; and the displacement of ethics in pastoral care (Petersen 1987).

 The second indicator regarding the origins of a problematic pastoral identity is the displacement of the Christian tradition; Christian symbolism and spirituality (Oden in Pattison 2000; Oden in Browning 1984; Stone 1996; Heitink 1993). A further indicator of a problematic pastoral care identity is manifest in the inability to adequately define pastoral care and clarify its boundaries, role and status (Pattison 2000; Orton 2008; Puchalski & Ferrell 2010). The marginalisation of spirituality and spiritual direction in pastoral care is another causal factor which reflects a changed pastoral care identity (Stairs 2000; Sperry 2001; May 1984; Benner 1998; Leech 1986; Petersen 1987). Aden and Ellens note the uncertainty of the pastoral care identity and the primary task of ministry (1988).

2.   There is evidence from research findings of a *shift in pastoral identity* from the traditional form of care (*cura animarum*) to a professionalised and psychologised form of care. Campbell was the first to note the over-reliance on psychological methods. This is further expounded by authors like Sperry (2001) and May (1984) and Benner (1998). Stone (1996:14) and Benner's (1998) contribution highlight the consequences of assuming a psychological paradigm for care. The dominance of counselling as a normative, secondary task of pastoral care as *one* of the types of pastoral care, is an important theme both as causal factor for distortion of pastoral identity and as indicator of the separation of the ministry of care being separated from the other ministries of the church (Lyall 2001:13; Clinebell 2011:10; Stone H.W. 1996; May 1984;

Stairs 2000). This theme relates to a call for the re-integration of pastoral care into the faith community and a re-commitment to Christian values and the Christian faith (Clinebell 2011; Lyall 2001:13).

3.   There is evidence from the research findings described of *the consequences of a professionalised care and the impact on pastoral care identity*. From the indicators we can deduce five broad indicators which illustrate the impact of professionalisation on pastoral identity. These are outlined as follows:

l)   The psychological indicator

From the research findings described there is clear evidence of the psychologisation and professionalisation of pastoral care. For instance, the *dominance of counselling* serves as a preferred method in pastoral care (Pattison 2000). It reflects further on the changed identity of pastoral care in terms of the *psychological orientation* of counselling, also in terms of the *psychological goals* for counselling (Louw 2000a:257). An '*accommodationist* theology' is evident in the inclusion of non-Christian, religious beliefs in the pastoral context (Pattison 2000). A further indicator which relates to a psychologised pastoral identity is the emphasis on *individualised care*, which excludes the social or corporate dynamics of care (Pattison 2000; Ramsay 2004; Louw 2000a). Especially in terms of the diminished view of God and a culture of *individualism* and *success based* care (Pattison 2000:19; Sperry 2001). The role of *science* is highlighted in the *secularisation* and *psychologisation* of pastoral care (Benner 1998:37). Benner highlights the consequences of psychologisation for pastoral care – *individualism, psychological reductionism* and loss *of moral dimension* of pastoral care (1998:46). The advantages of professionalism are highlighted, namely *professionalism,* improved *standards*, professional body. Benner concurrently highlights the consequences for pastoral identity- namely *decreased status, inferiority*, the incorporation of *psychological constructs and values;* the *marginalisation* of t*heological values* and *constructs.* An important theme highlighted by Benner is the separation of the spiritual and psychological dimensions of being human (1998:47). An important theme which Benner points to in the psychologisation of pastoral care is the omission of the *moral dimension* which has been replaced *by non-directiveness* and a *value-free* pastoral care. A further aspect of psychologisation is the change in

the nature of the helping relationship from *encounter and mutual sharing* to clinical *objectivity* (Benner 1998:49). In similar vein Campbell (1981) has highlighted the influence of *transference* and *counter-transference* and its impact on the pastoral relationship.

II)   The indicator of professionalisation

The conceptualisation of professionalisation draws attention to the *indicators (criteria) of professionalisation*, which help to place current pastoral care identity into context and presents criteria for drawing comparisons between a professionalised pastoral identity and a theological pastoral care identity. A significant theme highlighted by Campbell is that of *moral ambiguity* which the different approaches to professionalisation reflect (Russell 1980; Campbell 1985; Schilderman 2005). The earlier contributions regarding professionalisation reflect themes which outline stringent criteria for professionalisation. These criteria reflect various themes related to *occupation, skills* and *knowledge and power dynamics.* The conceptualisation of pastoral identity reveals significant themes which contribute to the evaluation of pastoral care identity. The first significant theme is that identity can be constituted from various aspects, as for e.g. *ecclessial* and *professional* or *vocational* and *professional* (Schilderman 2005; Patton 1983:49).   He for example distinguishes between *vocational* and *professional identity* (2005). This distinction is important in this study for the evaluation of pastoral identity. Patton's contribution for example reveals a distinctively Christian pastoral identity (1983). Another theme Patton addresses is where identity is no longer visible or connected to the Christian community and to Christ (1983:58). Oden highlights the professional aspect of a *fees-based pastoral care* and the disavowal of Christianity for the sake of *professionalisation* (1984:41)*.* Another criteria highlighted which points to professionalisation is the formation of *formalised professional bodies* and the s*tandards* and *qualifications* which served as criteria for professionalised care.

III)   The indicator of postmodernity

A significant influence on pastoral care identity has been the post-modern context. Indicators for the influence of postmodernity are amongst others, capitalism, consumerism and the impact of science and technology (Lakeland 1998; Schilderman

2005). The influence of 'science' and the subsequent phenomenological, scientific view of theory and practice in theology, impacts on the identity of pastoral care (Farley 1983a; 1983b; Miller-McLemore 2012). The influence of science created pre-existing conditions for the appeal of psychology and the Pastoral Education Movement in the 1950's (Aden & Ellens 1988). Other indicators are regarding epistemology and include a belief system of universal truths and a skepticism regarding God, authority and ultimate truths (Campbell 1981; Lakeland 1998; Eagleton & Orchard in Swift 2009; Sperry 2000; Lyall 2001). The indicator of causal factors for the reduction in theology re the 'changed times' manifested in the way in which authority, morality and discipline are viewed refer to the influence of postmodernity (Campbell 1981).

iv)   The sociological and economic indicator

One key indicator which emerges is the *economic* and *sociological dimensions* of professionalisation. For example, an *economic indicator* which emerges is *professionalisation as a policy tool* for the control of the division of labour (Schilderman 2005:67). Another indicator which can be both economic and sociological, is that of the *control and manipulation of power* within and between professional groupings (occupations) (Schilderman 2005:70). A further indicator is *the goals of professionalisation* and, closely related to that is the theme of the *underlying motivation for professionalisation* (2005:15). A sociological indicator from Schilderman's contribution is the notion of the *division of labour* and the *influence of market forces*. This theme presents us with the theme of the *power dynamics between occupations* (2005:79). A significant theme is the distinction which can be drawn between the *vocational* and *occupational* value attached to work (care or practice) (Schilderman 2005:62). This theme is especially significant for the analysis of pastoral care identity. A significant theme which emerges from Heitink's (1979) contribution and which Schilderman (2005) also addresses, is that of *authority*, *credibility* and *competence* in pastoral care (1979:17; cf. Schilderman 2005:111). These themes address important aspects of pastoral identity, which helps to distinguish between the *ecclesial* and the *professional*. From Heitink's contribution on identity we have a theme of identity being *constituted in the social, political and cultural* (1979:18). This theme is significant for current ways of conceptualising pastoral care. Schilderman's (2005) deconstruction of professionalisation into sociological concepts such as *work,*

office and profession is valuable for this study's evaluation of pastoral care identity and the different dimensions which constitute pastoral care identity. An interesting theme which the author concludes with is the *theological legitimacy* of a professionalised pastoral care (Schilderman 2005:111). Pattison's (2000) conceptualisation of pastoral care elicits the importance of societal and structural context in pastoral care practice reflects the evolution of theology into a contextualised theology - and the implications for a changed pastoral care identity (Ramsay 1994; Miller-McLemore 2012:19).

v)   The academic, science and human experience indicator

From the conceptualisation of pastoral theology and practical theology by Pattison, the author points out the distinctions between the theological and the academic; church practice and world practice - in practical theology (2000:5). The one pertains to church and tradition and the other to societal, existential matters (Woodward & Pattison 1994:9). This distinction has further inferences for pastoral care identity. It relates for instance to the following theme, which is the interrelatedness and multi-disciplinary nature of practical theology, pastoral theology and consequently, pastoral care. It points us to one of the significant consequences of a displaced theological identity, namely a fragmentation in pastoral theology and pastoral care identity. Farley (1984) points to the origin of the fragmentation of Practical Theology and the 'disconnect' which has resulted between theology and practice. Interrelatedness, reciprocity and is multi-disciplinary is therefore a consistent theme in trying to regain the balance (divide) between theology and the existential (Ramsay 2000:9; Osmer 2008:119-21). Swinton and Mowat's conceptualisation also point to interrelatedness between theology and human experience but emphasise that the contribution of the *theological* dimension should have primacy over other sources of knowledge and interpretation, and the human experience (2006; cf. van Deusen-Hunsinger 1999; Johnson 2007).

The emphasis on context and training as an attribute for pastoral care by Pattison brings to bear the academic and professional indicators of pastoral theology and pastoral care, (highlighted earlier) and can be regarded as a theme related to the consequences of a changed, professionalised pastoral identity (2000).

The conceptualisation of practical theology and pastoral theology by Pattison reveals the distinctive practical and theological dimensions of the discipline. The practical, phenomenological aspects include the academic theoretical aspects which deals with the 'suspicious' critique of reality, and the theological aspect, which deals with the ultimate, the transcendental and the Christian tradition (Pattison 2000; Swinton & Mowat 2005; Osmer 2008). This divide between the practical and the theological had its origin, according to Farley, in the separation of theology into an academic and a theological discipline due to the influence of science and the Enlightenment (in Browning 1984). The consequence of this was the fragmentation of theology. The influence of this fragmentation has become evident in pastoral theology and pastoral care where a similar fragmentation has manifested in the professional and the ecclesial (Schilderman 2005).

The influence of science is also evident in the impact of the social sciences and the development of scientific methods in social research, epistemology and interpretation has become evident in practical theology and pastoral theology. Practical theology for example has been influenced by research tools and new methods of epistemology developed by social scientists (Miller-McLemore 2012). The interrelatedness between the various disciplines and theologies has been an underlying causal factor for cross-disciplinary influences (Osmer 2008; Miller-McLemore 2012; Pattison 2000). As these authors have noted, the very nature of practical theology and a consequence, pastoral theology, is multi-disciplinary and interrelated (ibid). Pattison has consequently called for clarity in defining pastoral care, its boundaries, nature and context (2000).

vi) Indicators for a (unique) theological identity for pastoral care

From the literature source in this study, it is clear that there have been attempts to re-establish the theological identity of pastoral care. Swinton and Mowat bring the vague traditional theme of Christianity into clearer context when they emphasise the centrality of the gospel, the salvific work of Christ and the Holy Spirit in dialogical reflection of human experience (2006). From the themes elicited from the literature sourced, it is clear that *authentic theological indicators* can be distinguished for a unique theological identity for pastoral care which sets it apart from other helping professions.

Pastoral care from a Christian perspective is a pastoral care within the context of a Christian paradigm, based on the centrality of God as Triune God, the Gospel the salvific work of Christ the resurrection and the work of the Holy Spirit (Benner 1998; Stone 1996; Guthrie 1976; Moltmann in Louw 2000a; Barth in Louw 2000b).

The Christian context calls for interaction of the human experience with God as the primary source of the knowledge of man and what it means to be human (Swinton & Mowat 2007; Johnson 2007). Authors who focus on the Christian context emphasise that other sources of knowledge should be secondary or complementary to the primary source of knowledge through inter-disciplinary discourse (Ramsay 2005; Johnson 2007; Osmer 2008; van Duesen-Hunsinger 1999). Another important theme for a theological perspective of pastoral care is the theme of the transcendental dimension as an attribute. The role of the Holy Spirit as transcendental influence is emphasised (Rebel in Louw 2000a; Kourie & Kretzshemar 2000; Sheldrake 2009).

The conceptualisation of pastoral care identity, notably the critique by Pattison on pastoral care identity, has extensively revealed the areas in which the Christian theological aspect of pastoral care identity have diminished or been marginalised by psychology and the professionalisation of pastoral care and need to be restored (2000).

An evaluation of authors who have criticised the diminished theological identity of pastoral care highlights the causal factors which have contributed to a reduced pastoral care. However, the literature reveals the prevalence of unique theological attributes which sets it apart from other helping professions. Refer to paragraphs 5.5.5 and 5.5.6 for a full outline of indicators.

A theological context and theological content remain important for a theological perspective on pastoral care. A theological context is provided by the motives and direction (goals) for care and the content from within a theological paradigm of what it means to be human (Pattison 2000; Guthrie 1976; Louw 2000).

From the text we note the divide between a professionalised, psychologised pastoral care and an authentic theological – as is evident from the prevalence of psychological and professional indicators in a current pastoral care. If we take into consideration all the influences which have impacted on pastoral care identity, we can only conclude

that change and compromise were inevitable. However, being able to analyse causal/ contributing factors to a changed identity and being able to evaluate the consequences of such change, facilitates a re-definition and a predisposition for reclaiming authentic theological parameters for a uniquely theologically- established pastoral care identity.

6.3. Conclusion

From the description and analysis of literature, it is clear that this study has attended to the main research problem in regard to the impact of professionalisation on pastoral care identity - through a deductive study of the influences and causal factors which impacted on pastoral care identity. This was achieved by a detailed conceptualisation of key concepts by referring to the relevant literature on the subject.

The themes which are elicited from literature, as expounded by various authors, indicate the extent of the impact of professionalisation on pastoral care identity, and its impact on the development and nature of theory formation for pastoral care and counselling.

The detailed analysis of pastoral care identity revealed that:

- Pastoral care identity has been compromised and influenced by the dominance of psychology; the impact of societal changes; the influence of economic factors; the influence of postmodern paradigms and the postmodern context.
- The influence of science and the academia have also been established and can in turn be relayed to the postmodern context.
- The influence on theory formation, epistemology and practice has been highlighted in the study.
- The study has also revealed a movement towards a re-establishment of an authentic theological identity.
- The study has revealed that pastoral care has unique attributes which distinguishes it from other helping professions and that it has a unique role, status and identity in relation to other helping professions
- The study has confirmed that pastoral care has a unique knowledge base and skills which can contribute to care within a multi-disciplinary context.

We can therefore conclude that the main research question which guided this study has been addressed and that this study has addressed all the objectives of the research as outlined in Chapter 1. For pastoral identity the conclusion can be made that identity is influenced and constituted through various variables such as other sources of knowledge (social sciences - specifically psychology); societal and economic factors; and the postmodern context in which it is practiced. It can however retain its unique identity through clarifying its role and status as a theological one, defined by a theological knowledge base and skills.

In conclusion to re-emphasise the research findings in terms of the research problem, namely: **How has professionalisation impacted on the identity of pastoral care and the development and nature of theory formation in pastoral care and counselling?**

We note from the study that there has indeed been a shift in pastoral identity from the traditional care of soul (*cura animarum*) with the emphasis on the Christian tradition and ecclesial paradigm, to a psychologised and professionalised pastoral care.

From the patterns in the afore-going section it is clear that professionalisation has impacted on pastoral identity in the following ways. Firstly the appropriation of mainly psychological methods and belief systems resulted in a diminished theological identity as became evident in the displacement of the Christian tradition and modes of care.

A shift from Christian forms of knowing and interpretation to a phenomenological approach is evident in the separation or dichotomy between theology and praxis – as is evident in Pattison's conceptualisation of practical theology (cf. Farley in Browning 1984). The crisis in pastoral care identity can be relayed to this ambivalence between practice and theology, presenting a predisposition for the influence of psychology. It also points to the significance of defining pastoral care identity and restoring its boundaries in order to re-establish its distinctiveness in the helping professions (Pattison 2000).

Further indications of a diminished theological identity in pastoral care is reflected in the' disconnect' of pastoral care from spirituality and spiritual direction (Sperry 2001; Stairs 2000; May 1984). Another impact on pastoral care identity, as effected by

psychology, was the disregard and marginalisation of the ethical dimension of care (moral judgment and discipline) (Campbell 1981; Pattison 2000; Stone 1996).

The negation of the Christian tradition in pastoral care had a significant impact on the very basis of care-giving, namely the way health was interpreted and in the loss of a biblical interpretation of what it means to be human. The result was a loss of a Christian anthropology as a basis for care and a reductionist view of humans and care (Stone 1996; Oden 1984; Hiltner in Aden & Ellens 1990; Pattison 2000; Sperry 2001). This is a significant indicator in this study of the area in pastoral care identity which needs to be addressed: the loss of a Christian anthropology for care as a unique base of knowledge and skills in the professional sphere.

The research clearly indicate the consequences of assuming *psychological methods and values and the impact on pastoral care identity* - one of the most significant being that counselling became the preferred method of care, separating care from the church ministry, and consequently, from the faith community. There was a shift from the community of faith to individualised care. Similarly, spiritual goals of spiritual maturity for care were replaced by psychological goals of self-actualisation (Louw 2000a:257; Leech1986; Pattison 2000). Psychological values were evident in individualism and success based care, psychological reductionism (Petersen 1987; Oden 984:41). The overall result as that pastoral care lost its distinctiveness in the helping professions (Stone 1996). This latter feature can be viewed as another significant development in the loss of pastoral identity.

From the study *other influences on pastoral care identity* have been noted. Pattison's definitions of pastoral theology and practical theology, the interplay between world practice and God practice, reveal the role of academia and science in phenomenalisation of human experience and viewing it as separate from theology (Pattison 2000; Farley 1984; Swinton & Mowat 2008). The influence of science and academia has had an important impact on theory and practice in practical and pastoral theology and pastoral care (Farley 1984; Miller-McLemore 2012).

Another influence on pastoral identity evident from the study is the pluralistic nature of society and the postmodern context. As we have noted in the text, the postmodern paradigm and its undergirding values have had a significant impact on epistemology

and practice in pastoral care. For example, the influence of science and philosophy in theory formation in pastoral care has been noted (Miller-McLemore 2012). The influence of postmodern ideologies such as pluralism, multi-faith practice and platonic dualism are evident in theory formation and practice (Orchard 2001; Swift 2009; Topper 2003). This has for instance resulted in generic spiritual care and the utilisation of Christian spirituality as a resource (consumerism) (Orchard 2001:36).

Other influences apparent on the change in pastoral care identity are sociological (societal) and economic factors. In paragraph 6.2.2 these are discussed extensively. The economic and sociological dimensions which have contributed to a professionalised pastoral care, have had significant implications on pastoral care identity. Significant to note is Schilderman's (2005) view that a motive for professionalisation can be viewed as an adaptive mechanism to societal changes. We have noted in the text the societal changes which have pre-empted a disposition to the assimilation of psychological methods and belief systems (Chapter 4).

Finally, the study reveals that there has been a *movement towards re-establishing the theological identity of pastoral care*. The contributions of Swinton and Mowat (2005) discussed in Chapter 2 reveal that the dichotomy between human experience and knowledge of God can be overcome. Their conceptualisation of practical theology helps us in placing God and the Christian narrative at the center of interpreting human experience. Their conceptualisation set the basis for further exploration for a theological anthropology for pastoral care.

The text reveals in Chapter 5 key attributes for a *unique Christian anthropology for pastoral care interpretation and practice* – as are clear from the contributions of theologians such as Louw, 2000a; Louw 2000b; Guthrie 1976; van Deusen-Hunsiger; Rebel in Louw 2000a. These attributes include a God-centered basis for interpretation in pastoral care; the centrality of the Gospel as a basis of knowing and interpreting humans and human experience; the centrality of the person of the Holy Spirit and a Christian spirituality for care; the transcendental nature of care and the context of care within or established from the faith community; the person of the carer (Pattison 2000:14)

In view of the study and the interpretation of themes presented, the following recommendations are made for pastoral care practice.

6.4. Recommendations (pragmatic task)

For pastoral care to return to an authentically theological identity, it becomes clear from the above indicators that several theological areas of identity have to be reclaimed and given prominence again. We cannot reverse or discount development and the impact of science, or the discourses with other disciplines. These have become entrenched in pastoral care practice, mainly due to the multi-disciplinary nature and interrelatedness of practical theology, pastoral theology and pastoral care to other disciplines. However, some fundamental steps have to be taken as highlighted in the literature consulted, and ideally the initiative would have to come from churches and tertiary institutions and emanate from there. Here follows some practical recommendations take from literature:

1)   A statement of faith should be taken regarding the status of pastoral care being rooted within the Christian context, with the Christian tradition, symbolism and texts given primacy (Lyall 2001; Oden 1986; Pattison 2000). This status should be further qualified by distinguishing pastoral care as one of its ministries – i.e. a normative task secondary to pastoral care (Clinebell 2011). The statement of faith should commit to Christian values. It should recognise Christian resources and the bible specifically as a primary resource of knowledge and a world view of integrity, on par with other world views and sources of knowledge – in seeking to interpret the human experience (Johnson 2007; Swinton & Mowat 2006). Pastoral care should define its boundaries in terms of context and content (Pattison 2000). Many authors have called for a re-integration of pastoral care into the community of faith. As Pattison suggests, it is rooted in Christianity, but reaches out to broader society (2000; Ramsay 1998). The centrality of the Gospel, the salvific work of Christ, the resurrection and the work of the Holy Spirit, should form the basis of pastoral care practice and the interpretation of human experience (Swinton & Mowat 2006). Furthermore by re-establishing the role of spirituality as a central task of pastoral care in the church (Stairs 2000; Leech 1986; Campbell 1981; Pattison 2000). Emphasis on Christian spirituality and the life-

giving role of the Holy Spirit by faith communities through accommodation in the life of the Church and notably pastoral care (cf Leech 1986).

2)   Establishing pastoral care in churches and emphasising it primarily as a task of ministry (Aden & Ellens 1988; Thesnaar 2010). Re-establishing the church's role in ethics, discipline and morality by examining the diminished role of the church and re-visioning a new role in regard to the broader society. This includes re-establishing theodicy in pastoral practice (Stone H.W. 1996).

3)   Developing a framework for the professional dimension and context of pastoral care (eg. health care context; clinical settings and private practice) and how these relate to the ministry of care as established in the church setting (Pattison 1988; Pattison in Swift 2009). Making a distinction between the work (profession), and office aspect and ministry of care (Schilderman 2005) -- which will help carers to distinguish where they are placed in the context of care (ibid).

4)   Re-examining the divide between the academic (science) and theological praxis (*habitus*) (Farley 1984) in relation to the role of the church in society and re-visioning the Christian narrative in a plural society (Lyall 2001).

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Appendix 1: Theoretical indicators of pastoral identity

1. Theoretical indicators of pastoral identity (descriptive task)

The following indicators describe theological attributes of pastoral identity which were identified in the research findings presented. These indicators were prevalent mainly in the first three chapter of the study.

1.1. Theological indicators

In Chapter 1 the literature consulted point to some initial theoretical indicators regarding causal factors for the problem of pastoral identity. Some of these will be referred to in describing the research problem according to the first interpretive task according to Osmer's (2008) paradigm. For instance, Campbell (1981) has referred to confusion regarding the pastoral task, caused by over-reliance on psychological tools and constructs (cf. Sperry 2001) and a discarding of Christian modes of caring (ibid). A further problem area identified by him is the diminished ministerial authority, associated with the 'times' in which authority is questioned (cf. Lyall 1998). A further indicator regarding a problematic identity is that of the absence of theological consensus for pastoral care (Campbell 1981:3). Campbell (1981) highlights the difficulty of 'moral judgement', which refers to the ethical domain of pastoral care, a problem he relates closely to the appropriation of the psychological belief system of 'unconditional acceptance' and 'positive regard'. Campbell further emphasises the decline of the importance of symbolism in pastoral care (theology) and that Christian symbolism should be restored or revised to be more relevant (1981:18-25).

Oden (1984 in Pattison 2000), like Pattison, refers to the disregard of Christian traditions of care. His critique of the appropriation of an 'accommodationist' theology which has disregarded Christian sacraments, doctrine, ordination and 'self-giving service' (Oden 1984). Oden also decries the neglect of ancient Christian texts in pastoral care ministry. The ministry of care (ordained ministry) within the context of the faith community is also highlighted as a neglected theological aspect of pastoral care. Stone H.W. (1996) similarly, critiques the neglect of Christian tradition, the church and theology and calls for the re-establishment of the Word, the integration of theology and ministry; the restoration of theodicy in pastoral care.

Another theological attribute which has been neglected is spirituality. Authors who have emphasised this aspect of pastoral care and practical theology are Wolfteich (2009), Louw (2000) and Heitink (1993). The role of the Holy Spirit which is a vital aspect of spirituality, is a further theological dimension of pastoral care which has been compromised, according to these authors (cf. Pattison in Swift 2009).

Pattison (2000) has contributed to highlighting several aspects in pastoral identity which are a cause for concern. These corroborate Campbell's analysis regarding the diminished theological identity of pastoral care. He emphasises the importance of defining pastoral care in order to clarify its boundaries and its identity. Another aspect which needs clarity regarding pastoral identity is its interrelatedness. Within the health care context, and specifically in the multi-disciplinary team, pastoral care has to validate its role and status as one of the helping professions (Orton 2008; Puchalski & Ferrell 2010).

Themes identified from the description of the research findings in Chapter 1 are: (i) causal factors for a pastoral care identity crisis; (ii) crisis of relevance for the traditional approach in pastoral care.

Indicators regarding pastoral identity which emerge in Chapter 2 seem to be consistent to those evident in Chapter 1, although with some variation regarding accent. For example, Hiltner's definition of pastoral theology also elicits the theme of Christian tradition in pastoral care, albeit with the emphasis on caring for 'the flock' and 'shepherding' (Pattison 2000:2).

Pattison's definitions of practical theology and pastoral theology illuminate the distinction between the academic and the theological dimensions between these two concepts and have inferences for the analysis of pastoral identity in this study. The concept pastoral theology reflects the theological undergirding pastoral care, which points us to mitigating criteria regarding the importance of restoring a theological dimension for pastoral care. The academic dimension as reflected in the definition for practical theology, helps to discern various aspects or dimensions to pastoral care identity separate from the theological aspects – as might be pertinent to the secular, societal or existential phenomena. Further definitions quoted by Pattison further reflects this dichotomy between theology (or church) and society and academy

(2000:5). However, Pattison also points out how closely these concepts are interrelated (2000:6). He helps us to recognise that the one relates to practice and the other to theological Christian tradition and that the one has bearing on the other (ibid). It is where religious beliefs and tradition meet contemporary experience and practice (Woodward & Pattison 1994:9). Ramsay brings our attention to the fact that this interrelatedness between theology and experience should be understood as a contextual theology, where theology is placed within the context of human experience (2004:5). She calls not for an interrelatedness only, but a reciprocity between different fields or 'discourses' (2004:9). The aim is to enhance theological understanding, not to supplant it or have dominance over it. Themes which emerge from Swinton and Mowat's (2006) conceptualisation of practical theology are helpful for application to our understanding of pastoral theology, pastoral care and pastoral identity. One important theme which corroborates the conceptualisations of the previous authors is that of diversity, complexity of human experience. Also, the interrelatedness of practical theology and pastoral care emerges again as an important theme. Another key theme is that of placing the gospel message and God as a central feature to exploring human experience. Key to their conceptualisation is the fact that the gospel (God, the cross, resurrection) forms the basis of interpreting human experience. The role of the Holy Spirit is also a very central theme to this interpretive (hermeneutic) process. The emphasis is on theological reflection and theological resources as a primary source of knowledge, even though the practices of the world are acknowledged and taken into account in this reflection. The authors make a distinction between world practices and church practices. The latter is vested in the 'light of the revelation of the gospel'. Swinton and Mowat (2006) raise key themes of the centrality of God, the gospel, the resurrection and the role of the Holy Spirit in the process of theological reflection (in practical theology; pastoral theology and pastoral care as a field in the discipline of practical theology). In alignment with the theme of the gospel is the theme of sin and redemption. The theme of sin and redemption is a theme which many theologians seek to address in seeking a theological human anthropology for pastoral care. The transcendental nature of pastoral care, training, spiritual content and context of care are themes which are said to be definitive of authentic pastoral care (Pattison 2000:9). Other themes identified are the direction; motivation and use of theological language (Pattison 2000:10).

In defining pastoral care several key features emerge which relate care to Christian and theological indicators.

Clebsche and Jaeckle's (1975) definition place care within the context of being administered by a Christian person, as representative of the church. Problems are placed within the context of 'ultimate meanings and concerns' (ibid). Pattison's definition seeks to be broader than the Christian context to be more inclusive of those outside the church (2000:13). Instead of merely addressing ultimate truths and meaning, it also seeks to relieve 'sin and sorrow' and aimed at 'all people' perfect to God (ibid). From this definition the theme of the centrality of the gospel emerges. Sin and sorrow is extended to the structural, societal context as a causal factor of sin (ibid). The latter description of sin serves as a precursor to the current conceptualisation of a contextualised pastoral care. Also significant as a theme in determining pastoral identity is the being or person of the care giver (Pattison 2000:14). Furthermore, pastoral care is extended to include lay persons (ibid). Pattison further illuminates an important theme which could assist in restoring pastoral identity, namely, linking pastoral care with ministry as a whole (2000:17). A crucial theme which emerges from Pattison's definition is that, despite his extended emphasis on broader society in terms of reach and focus, and the use of secular skills, it remains firmly rooted in Christianity in terms of vision and care.

Ramsay's (2004; 1998) definition also places pastoral care within an ecclesial context, a theme significant to pastoral identity. Clinebell's definition underscore's the key indicators highlighted by Pattison namely ministry, spirituality, and faith communities. Spirituality is an added dimension which could also reside within the 'transcendental' element of pastoral care (2011:8).

The conceptualisation of pastoral counselling also highlights themes related to pastoral identity. Importantly, especially as pertains to restoring identity, is the theme that counselling is secondary to the normative task of pastoral care ministry (Lyall 2001:15). This theme is underscored by Clinebell's definition which distinguishes counselling as a form of pastoral care (2011:10). What can be inferred and has been confirmed by several authors, is that the church has different ministries and types of pastoral care. McKeever (in Clinebell 2011) refers to a focused form of pastoral care.

Another distinction between pastoral care and pastoral counselling is that it is aimed at recipients who have requested help (it is voluntary). McKeever's (in Clinebell 2011) definition further corroborates Pattison's conceptualisation of pastoral care which places emphasis on context and the centrality of the gospel and the Christian community (2011:10; cf. Lyall 2001:15). Lyall's definition further emphasises Christian commitment and values in pastoral counselling which underscores the distinction between pastoral counselling and other types of counselling (ibid). Lyall's call to a statement of faith is a reflection of a trend for a return to the Christian context for pastoral care identity (cf. Oden in Pattison 2000).

In Chapter 3 the theme of marginalised pastoral tasks are further elaborated. Peterson (1987) highlights the loss of pastoral status and authority by noting the following trends: Acquiescence to current culture; success orientated instead of focused on pastoral tasks; people centredness; job oriented instead of vocation; neglect of pastoral acts; and neglect of spiritual direction. Stairs (2000) and Sperry (2001) ponder similar themes of a disconnect from spirituality and spiritual direction; a market-driven spirituality; a specialised and professionalised pastoral care (Stairs 2000:2-5; Sperry 2001). A further theme by Stairs, which was highlighted by others before her, is the neglect of the classical tradition of care and the marginalisation of spiritual direction (2000:5; cf. Oden in Browning 1984; Pattison 2000). A further theme noted by Aden and Ellens is the uncertainty regarding pastoral care identity and the primary task of ministry (1988). Campbell (1981) highlights the theme of discipline and the church's role of monitoring sin and penance. This is the role of moral judgement which the church no longer plays. A key theme which emerges is the call for re-integrating pastoral care with the faith community (Stone H.W. 1996; Stone B.P. 1996; Pattison in Swift 2009; Oden & Browning 1984). Louw (2000) highlights the theme of holistic care within the Christian context. Others authors, like Swift, also emphasise the importance of pastoral care grounded within the Christian context (2009; cf. Pattison in Swift 2009).

The negation of Christian tradition and manifestations of this negation are highlighted (Oden 1984). These include biblical (lack of) grounding and theological clarity, amongst others (ibid). Hiltner's contribution underscores the prominence of scripture and biblical interpretation for pastoral identity (in Aden & Ellens1990). Stone H.W.

(1996) highlights theodicy, the Word and theology and the transcendental nature of pastoral care as key themes for pastoral identity. Furthermore, Pruyser highlights the theme of the religious belief system and theological perspective, tradition and denomination which sets pastoral care apart from other helping professions (1976:50). The theme of the pastoral diagnosis is emphasised by him as a distinctive feature of pastoral care. Other distinctive indicators of pastoral care are highlighted by Pruyser, which are crucial to its distinctive identity, man's relatedness to God; its unique knowledge and skills; theological language; religious and pastoral language (1976:90).

Stone, on his part, highlights the key attribute of spirituality as the transcendental factor in pastoral care. Leech (1986) further highlights the distinction between Christian spirituality and its goals and psychology and its goals. The one is theological and the other psychological. Another related theme is the centrality of the Word in Christian spirituality. The theme of a social spirituality is highlighted as relates to the Kingdom of God and the Body of Christ (Leech 1986:9). The contribution by Leech illuminates the role of the Holy Spirit in spiritual direction and spirituality. In a similar vein, the role of the Body of Christ as central to spiritual direction is highlighted (1986:50-53). The spiritual nature of ministry is highlighted – as opposed to being merely functional. Stairs notes the loss of spirituality in soul care for a therapeutic, psychologised pastoral care (2000:6; Pattison in Swift, 2009). A theme which is highlighted in relation to Christian spirituality is the neglect of the doctrine of incarnation. In conceptualising spiritual direction some themes emerge regarding the identity of pastoral care. A theme which has affected pastoral identity pertains to the marginalisation and distortion of spiritual direction as an important aspect (task) of pastoral care. In juxtaposition to the marginalisation of spiritual direction is the theme of restoring spiritual direction as a central task of pastoral care, which in turn has significant consequences for pastoral identity (Stairs 2000). A theme which links with the latter is once again the centrality of the Word and the Holy Spirit as it relates to spiritual direction and the transcendental nature of pastoral care.

Stone H.W. (1996:14) and Benner (1998) highlight themes regarding assuming secular and psychological beliefs which have impacted on pastoral identity. Related to this theme is developing a theological anthropology for being human for the interpretation of human conditions (Stone H.W. 1996:16). A further theme on the

identity of pastoral care is the development of a reductionist view of pastoral care and the interpretation of what it means to be human (Pattison 2000:34).

The pluralistic nature of society and care and the postmodern context in which pastoral care is placed, is a current theme regarding the formation of pastoral identity. An entire subsection is spent on the description of this phenomenon and the impact on pastoral care identity (see paragraphs 3.5---3.6). A notable theme of postmodernism is the centrality of ultimate truths, this has significant implications for the Christian narrative and the centrality of the Word, God and the Holy Spirit in pastoral care identity (Lakeland 1997:48; Lyall, 2001). Another example of an important theme in relation to the pluralistic nature of society today is that of the Christian community within a pluralistic society (ibid). A theme which is dealt with extensively in paragraph 3.2.3 is the marginalisation of ethics and discipline in pastoral care and the implications for pastoral identity. An important consequence is the replacement of Christian ethics and discipline by secular forms of ethics, eg. a mental health ethic (Stone H.W. 1996:16). Campbell in Pattison highlights the importance of ethics and notes the role which individualism, personalism and privatisation have played in the marginalisation of ethics in pastoral care (2000:35). A further theme related to the marginalisation of ethics is the absence of the church in determining goals and norms for society. Related to this theme is the disregard of the societal context in addressing problems within the pastoral care helping context. Pattison notes the relationship between love and ethics in pastoral care (2000:39). The uniqueness of the pastoral role and identity (theological identity) within the helping professions emerges as a theme in the discussion on ethics (Pattison 2000:34). Pattison's critique of pastoral care identity highlights a further important theme, namely the role of values in pastoral care and the resulting assumption of psychological values (2000). Oden (in Pattison 2000) identifies the psychological values as autonomous individualism; naturalistic reductionism; and narcissistic hedonism (cf. Sperry 2000). Stone's H.W. contribution further elaborates on this theme and the consequences of marginalising the moral ethical and theological dimensions of pastoral care (1996). One theme which emerges is the separation of the caring portion of ministry from the rest of ministry. Another is the concept of health and the understanding of what it means to be human. The implications for pastoral

identity lie in the loss of distinctiveness from other helping professions (Stone H.W. 1996:17).

The role of discipline as a theme in pastoral identity is highlighted. The negative connotations have implications for the neglect and marginalisation of discipline as a key attribute of pastoral care (2000:57). The relationship between discipleship, 'divine grace' and discipline is recognised and presents a theme for evaluating pastoral identity (ibid).

In the subsection on pastoral care in the postmodern context several themes emerge which highlight professional and psychological indicators of modern pastoral care. Firstly in defining postmodernity, underlying norms of postmodernity are made evident by Eagleton – these include capitalism, consumerism and an emphasis on technology (1996: vii). Some themes for Christianity in a postmodern world include the role of the Christian community and the uniqueness of Christianity in a multi-cultural world (Lakeland 1997: 39). Another theme for Christianity is the challenge of the meta-narrative of the Gospel (Lakeland 1997:59). The influence of science and philosophy on pastoral identity is a current theme for pastoral care in a postmodern context (Miller-McLemore 2012). Social scientists' use of practical knowledge (*phronesis*) is a further influence on pastoral care identity (Miller-McLemore 2012). A further theme highlighted by Miller-McLemore regarding modern pastoral identity is that of lived religion (2012). A further expansion on lived religion is that of contextualised interpretation of pastoral theology, as expounded by Lartey (2006; 2013). Lartey's exposition also highlights the concept of post-colonial paradigms for theological interpretation – a factor which impacts on the practice of pastoral care (Lartey 2013:113). This points not only to new paradigms for interpretation, but also new paradigms for epistemology for pastoral care and pastoral theology. Within the context of current day practice of pastoral care, some of the themes which are evident in theory formation, also manifest within the context of practice. These include pluralism, as is evident in multi-faith practices; Platonic dualism is evidence of the influence of philosophy and science, as discussed in the previous section (Louw 2000). A further theme is the use of concepts in pastoral care practice which are framed within the postmodern paradigm. This is a theme which correlates with postmodern theory

formation, as mentioned earlier. Swift makes reference to the theme of 'current paradigms' of which psychology is the most dominant (2009:142).

Pattison highlights the long-term implications of a generic pastoral care on pastoral identity and the church (Orchard 2001:34). A theme relevant to pastoral care practice is the differences between generic spirituality as practiced in health care context, and Christian spirituality. The theme which relates to identity is the compromise of Christian spirituality for a generic spirituality within the health care context (Swift 2009; Orchard 2001). The influence of postmodern thought is a further theme which emerges from the discussion of pastoral care practice within the health care context (Swift 2009). A theme which relates to secular spirituality is the appropriation of Christian spirituality by plurality and postmodernism (Swift 2009; Orchard 2001). The differences between Christian spirituality versus secular, generic spirituality, presents a theme for analysis and has implications for the theory and practices of pastoral care and the identity of pastoral care (Topper 2003; Sperry 2000). One of the differences highlighted and which has implications for theory and practice is that Christian spirituality is biblically based. Topper (2003) and Pattison (2000) contribute to other criteria which differentiates a Christian spirituality from a secular spirituality. These criteria help to distinguish the unique character of both Christian spirituality and a theologically based pastoral care. Pattison's critique that Christian spirituality is not a resource to be utilised is an important theme for analysis in considering the identity of pastoral care (Orchard 2001:36).

A final theme which emerges is the indicators of an inter-faith form of care. This theme presents evidence of criteria for a form of care-giving which is distinct from a theologically based pastoral care (Schipani & Beuckert 2009:317). Some of these criteria can be used to deconstruct indicators in current pastoral care, which can then be categorised as either theological or psychological or philosophical.

Some key themes which can be illuminated from this Chapter and which are pertinent to pastoral care identity will be examined here.

The first significant theme which can be highlighted here and which manifests in Chapter 2, is evident here, namely the distinction between theology and academy. (cf. Farley (1983b:22). Theology as a science and discipline, as opposed to knowledge

and praxis of God, is a significant theme for examining pastoral identity (cf. Farely 1983b:22). A Further theme is subsequent to the latter theme, namely the separation of theology from practice, i.e. the fragmentation of theology – from 'habitus to hermeneutics' Theology is thus compartmentalised into practice and theory (Farely 1983b:34). This compartmentalisation if reflected not only in practice and theory, but also in the academy with the establishment of different genre or disciplines for training of ministers, what Farley refers to as the 'clericalisation' of theology (1983a:27). A further theme which develops from this is the loss of theology as habitus is the compensation for that loss through a focus on 'the therapeutic' (Farley 1983b:29; cf. May 1984; Benner 1998).

In Chapter 5, paragraph 5.2.1.1 Thurneysen's (1963) exposition of a biblical anthropology for pastoral care, the following themes are evident. A biblically based paradigm with man/woman being viewed as a whole being, breathed upon by God as opposed to the dualism of the psychological view as merely being boy and soul. The author emphasises the Spirit which is the breath of God which transcends body and soul. Sin and redemption through the salvific work of Christ is central to this anthropology (Thurneysen 1963:54-81). Johnson's contribution also emphasises a biblical hermeneutical view of being human, with the bible being viewed as a primary resource to the hermeneutical process in pastoral care.

A key theme by Johnson is his view that there is a socially constructed dichotomy between the theological and the psychological (2007:145). He views Scripture as a credible world view which should be taken seriously in relation to other world views (ibid). Related to the latter theme is Johnson's view that God is the source of perfect knowledge of man (2007:146).

Osmer's paradigm places the Word and the Holy Spirit central to theological reflection (2008:9). An important contribution by him is the 'theology of spirituality', which is based on the three-fold 'office of Christ', and the guidance of the Holy Spirit (2008:28). Similar to Petersen (2001), Osmer identifies pastoral tasks which he divides into priestly listening, attending, prayer, mutual support, care and edification. The interpretation of the pastoral process an encounter in collaboration with the Holy Spirit is an important theme (Louw 2000). Contributions on pastoral care within the South

African context (cf paragraph 5.4) reveal a few key themes which we note here. Van den Berg's (2008) contribution reflects the theme which many others have noted is the centrality of God, the Word, and the Holy Spirit through an embodied pastoral care. The interaction between the physical world and God is reflected in the author's anthropology, reflects a typically practical theologically exposition – where human praxis encounters theology (Swinton & Mowat 2006). Dames further contributes to the theme of the interaction between gospel, culture and practical theology through a hermeneutical model of transversal rationality (2012). Furthermore, we note the importance of contextual interpretation and interpretation which relies on both the Word and other sources of knowledge (Heitink 1997; cf. Ramsay 2004; Miller-McLemore 2012; Lartey 2006; 2013). An important theme for contextualised theology is Miller-McLemore's (2012) contribution of the living human web and Capra's concept of a web of systems, which highlights the importance of taking cognisance of social systems in the process of theological reflection (Osmer 2008; Louw 2000a; Ramsay 1999). The theme of the interrelatedness and inter-disciplinary nature of theology flows from the latter theme.

From an African perspective, Manala's (2016) ecclesial model therapeutic community model for healing within a relational context of community and God. Thesnaar's (2010) emphasis on the loss of identity through loss of biblical identification is a highly relevant theme for the examination of pastoral identity within the South African context. He proposes a reconnection with theology from a Trinitarian perspective – with an emphasis on the salvific work of Christ. Emphasis on the church and its ministry is an important theme for the restoration of a theologically based pastoral care identity. Elements of ministry are emphasised – liturgy, communion, preaching, spiritual guidance, counselling within a pastoral church (2010). Louw's convergence model gives a theological framework for 'how the good news of the kingdom' and salvation can be interpreted to take human experience into account (2000a:1). Louw also emphasises a normative vision and a dialogic interaction with the social sciences (2000a:11). For Louw elements of a theological perspective for pastoral care and counselling include spiritual maturity, meaning, God images, theodicy and wisdom counselling, with emphasis on theology of the cross (2000a).

1.2. Sociological and professional indicators

There is evidence from research findings of sociological and professional indicators in a professional pastoral care identity. The following indicators reflect these attributes and are evident mainly in Chapter 4.

In Chapter 4 the conceptualisation of professionalisation draws attention to the indicators (criteria) of professionalisation, which help to place current pastoral care identity into context and presents criteria for drawing comparisons between a professionalised pastoral identity and a theological pastoral care identity. A significant theme highlighted by Campbell is that of moral ambiguity which the different approaches to professionalisation reflect (Russell 1980; Campbell 1985; Schilderman 2005). The earlier contributions regarding professionalisation reflect themes which outline stringent criteria for professionalisation. These criteria reflect various themes related to occupation, skills and knowledge and power dynamics. An important contribution for the analysis of pastoral care identity is that of Schilderman (2005) whose exposition of criteria on professionalisation expands on earlier conceptualisation and presents several criteria and themes for analysis. One key theme which emerges is the economic and sociological dimensions of professionalisation. For example, an economic theme which emerges is professionalisation as a policy tool for the control of the division of labour (Schilderman 2005:67). Another theme which can be both economic and sociological, is that of the control and manipulation of power within and between professional groupings (occupations) (Schilderman 2005:70). A further theme which the author's conceptualisation highlights is the goals of professionalisation and, closely related to that is the theme of the underlying motivation for professionalisation (2005:15). A sociological theme which emerges from Schilderman's contribution is the notion of the division of labour and the influence of market forces. This theme in turn presents us with the theme of the power dynamics between occupations (2005:79). A significant theme which emerges from Schilderman's exposition is the distinction which can be drawn between the vocational and occupational value attached to work (care or practice) (2005:62). This theme is especially significant for the analysis of pastoral care identity. In paragraph 4.2 the conceptualisation of pastoral identity reveals significant themes which contribute to the evaluation of pastoral care identity. The first significant theme is that identity can be constituted from various aspects, as for e.g.

ecclesial and professional or vocational and professional (Schilderman 2005; Patton 1983:49). He for example distinguishes between vocational and professional identity (2005). This distinction is important in this study for the evaluation of pastoral identity. Patton's contribution for example reveals a distinctively Christian pastoral identity (1983). Another theme Patton addresses is where identity is no longer visible or connected to the Christian community and to Christ (1983:58). A significant theme which emerges from Heitink's (1979) contribution and which Schilderman (2005) also addresses, is that of authority, credibility and competence in pastoral care (1979:17; cf. Schilderman 2005:111). These themes address important aspects of pastoral identity, which helps to distinguish between the ecclesial and the professional. From Heitink's contribution on identity we have a theme of identity being constituted in the social, political and cultural (1979:18). This theme is significant for current ways of conceptualising pastoral care. Schilderman's (2005) deconstruction of professionalisation into sociological concepts such as work, office and profession is valuable for this study's evaluation of pastoral care identity and the different dimensions which constitute pastoral care identity. An interesting theme which the author concludes with is the theological legitimacy of a professionalised pastoral care (Schilderman 2005:111).

In paragraph 4—7 on Professionalised Pastoral Care in South Africa, themes emerge which illustrates how theory on the professionalisation of pastoral care is reflected in the South African context. Some of these themes will be highlighted here. A theme which emerges from the process of professionalisation in South Africa is that the theory on the criteria of and the motives for professionalisation are evident. For example the need for professionalisation reveals the motives for recognition, regulation and management (Willers 2014; 2015; cf. Russell 1980; Schilderman 2005). The goals for professionalisation within the South African context further elaborate on this theme. A theme which correlates with theory is that of pastoral care as a science, profession (self)regulation and protection (of clients and the profession); also quality assurance as occupational field. Further aspects of professionalism are evident throughout, amongst others, legal constitution, community interests; discipline; professional development and management of information and knowledge.

In Chapter 5 we note several indicators for a theological perspective to pastoral care. Theology as knowing God as pointed out by authors like May (1984) and Swinton and Mowat (2008). The accent of relationship as a central feature in a Christian anthropology for pastoral care – the God-human relationship which determines identity (Guthrie 1976; Barth in Louw 2000b:146-150). The centrality of the Word in a Christian (theological) perspective for pastoral care serves as further criteria for a uniquely theological approach (Thurneysen 1963). The human being viewed as a spiritual being; as a whole person is key to a Christian perspective. The centrality of the Gospel narrative is distinctive of the Christian perspective – the salvific work of Christ and His resurrection (Louw2000b:146-150). The role of the Holy Spirit as the power of God for salvation and as comfort in suffering is key to a theological paradigm for pastoral key. This is further expounded in the pneumatological approach to pastoral care (Rebel in Louw 2000a).a further criteria for a theological perspective is the transcendtal aspect of care – divine dimension (Louw 2000b:99; Stone 1998). A further criteria is the pastoral context as encounter between God and humans (Louw 2000a).

1.3 Psychological and professional indicators

In Chapter 1 a theme which emerges which is evident of postmodern thinking is the absence of theological consensus, the undermining of 'ínstructional authority' (Campbell 1981:3; 1993). This theme is further highlighted by Oden's outcry regarding an 'accommodationist' theology (1984). Other indicators regarding professionalisation in the first chapter was the introduction of the living document metaphor for application in pastoral care by Boisen (in Aden & Ellens 1990).

The initial conceptualisation of pastoral care in Chapter 2 reveals a predominantly Christian, traditional context for pastoral care. Even at such an early stage of evaluation, however, there are already glimpses of the onset of psychologisation and professionalisation of pastoral care. These are evident from some of the themes which emerge from the text, as will be highlighted in the following section. The theme of professionalisation and psychologysation is further thickened. The dominance of counselling as a preferred method in pastoral care is highlighted (Pattison 2000). The term pastoral care is applied to other, secular contexts (ibid). The theme of an

'accommodationist theology' highlighted by Oden is evident in the inclusion of non-Christian, religious beliefs in the pastoral context (Pattison 2000). A further theme which relates to a psychologised pastoral identity which can be drawn from the text is the emphasis on individualised care, which excludes the social or corporate dynamics of care (Pattison 2000; Ramsay 2004; Louw 2000a). The conceptualisation of counselling as a method in pastoral care reflects further on the changed identity of pastoral care. From the text we note the psychological orientation of counselling, also in terms of the psychological goals which are set for counselling (Louw 2000a:257).

In Chapter 3 the following psychological indicators of pastoral care emerge. Peterson expands on the diminished view of God and a culture of individualism and success based care. The dominance of counselling and the use of psychological constructs are again highlighted as a theme in this chapter (Pattison 2000:19; Sperry 2001). Oden highlights the professional aspect of a fees-based pastoral care and the disavowal of Christianity for the sake of professionalisation (1984:41). The role of science is highlighted in the secularisation and psychologisation of pastoral care (Benner 1998:37). Benner highlights the consequences of psychologisation for pastoral care – individualism, psychological reductionism and loss of moral dimension of pastoral care (1998:46). The advantages of professionalism are highlighted, namely professionalism, improved standards, professional body. Benner concurrently highlights the consequences for pastoral identity- namely decreased status, inferiority, the incorporation of psychological constructs and values; the marginalisation of theological values and constructs. An important theme highlighted by Benner is the separation of the spiritual and psychological dimensions of being human (1998:47). An important theme which Benner points to in the psychologisation of pastoral care is the omission of the moral dimension which has been replaced by non-directiveness and a value-free pastoral care. A further aspect of psychologisation is the change in the nature of the helping relationship from encounter and mutual sharing to clinical objectivity (Benner 1998:49). In similar vein Campbell (1981) has highlighted the influence of transference and counter-transference and its impact on the pastoral relationship. Another criteria highlighted which points to professionalisation is the formation of formalised professional bodies and the standards and qualifications which served as criteria for professionalised care.

Summary

In the previous section key concepts and preliminary themes were taken directly from the texts and briefly described. In the following section the task is to categorise those concepts and preliminary themes in a more ordered fashion so that themes can be more clearly outlined and dominant themes can be clarified. A few broad categories have been identified, namely, Christian and theological indicators; psychological indicators; sociological indicators; academic indicators and professional indicators and post-modern indicators.

1.4. Christian and theological indicators

The first category identified which emerges from the conceptualisation of pastoral care is pastoral care within the traditional Christian context, namely cura animarum. From the literature consulted themes emerge regarding the indicators or criteria associated with this type of pastoral care. Some of these themes have been referred to in the previous section but will be categorised here for further clarity.

A Christian pastoral care would constitute the following indicators, which, according to literature have been either marginalised, neglected, or ignored in pursuit of a professionalised pastoral care and consequent to the appropriation of either professional or psychological indicators.

1.4.1. The Christian indicators which are evident from the text include:

1. Pastoral tasks: associated with the ministry of pastoral care have been identified by authors who have decried the neglect and marginalisation of these tasks (healing, sustaining, guiding, reconciling) and the decline of ministerial authority (Campbell 1981; Clebsch & Jaekle 1975. Petersen 1987; Lartey 1997; Lyall 1998; Stone 1996)

2. Moral or ethical dimension: The marginalisation of ethics has left a void which has contributed to a diminished pastoral care identity (cf. Benner 1996; Browning 1984; Campbell 1981; Pattison 2000).

3. Christian tradition: Symbolism Christian texts: The neglect of ancient Christian texts and Christian sacraments and practice/tradition (Oden in Pattison 2000; Oden in Browning 1984; cf. Benner 1996; Stone H.W. 1996).

4. A Christian anthropology for pastoral care is emphasised as a paradigm for a unique perspective in pastoral care (see indicators for Christian anthropology in Chapter 5 (Guthrie 1976; van Deusen-Hunsinger 1995; Louw 2000a; Thurneysen 1963)

5. Spirituality / transcendental Christian spirituality and spiritual direction: The diminished role of spirituality and spiritual direction in pastoral care. Leech (1986) has expounded extensively the key indicators of Christian spirituality and spiritual direction, and the role of the Holy Spirit - which forms a critical basis for the distinctive character of a Christian theologically- based pastoral care. (cf. paragraph 5.5.1) (cf. Sperry 2001; Stairs 2000).

6. The role of practical theology in pastoral care (Hunter 1990:934 in Woodward & Pattison 2000; Swinton & Mowat 2000; Osmer 2008).

7. Centrality of the Word/Gospel: Several authors concur regarding the importance of the centrality of the Word or the Gospel and biblical interpretation in pastoral care practice (Stone 1996; Leech 1986; Benner 1996; Pattison 2000; Swinton & Mowatt 2006; Johnson 2007; Thurneysen 1963).

8. Pastoral care and ministry: In earlier conceptualisations pastoral care is associated with the faith or Christian community and contextualised within the framework of ministry (Woodward & Pattison 2000; Hiltner 1958; Patton 1984).

9. Several authors have critiqued the separation of the primary task of care from the church and have called for a re-integration of pastoral care into ministry (Oden in Browning 1984; Oden in Pattison 2000; Stone 1996; Lyall 2001; Aden & Ellens 1988; Benner 1998).

10. Faith community: Pastoral identity is linked to faith communities by a few authors consulted and gives prominence to this aspect of pastoral identity being

associated with ministry (Woodward & Pattison 2000:6; Campbell 1985; Clinebell 2011; Leech 1986:9).

11.   Theological anthropology: Several authors have emphasised the significance of a theological anthropology for pastoral care for a theological interpretation of being human and human experience (Louw 2000; Stone H.W. 1996:16; Johnson 2007).

12.   Traditional care of souls: The traditional view of pastoral theology and pastoral care is evident in earlier conceptualisations (Woodward & Pattison 2000:2). It was also viewed exclusively as the church's actions in response to God's activity (Woodward & Pattison 2000:5; Hiltner 1958; cf. Louw 2000).

1.5. Psychological indicators

A second broad theme which emerges from the literature consulted is that of pastoral care which has assumed psychological indicators or characteristics.

In the conceptualisation of pastoral care the following psychological themes emerge:

1. The appropriation of psychological constructs and values: Holifield (1975) refers to the evolution of pastoral care in his reference to 'from saving souls to supporting self-realisation'. Brenner records the onset of the psychologisation of pastoral care and the consequences thereof (1998:38-39). The consequence of the psychologisation of pastoral care is also noted by May (1984). The result and impact of assuming psychological values is referenced by Benner (1998:46), Sperry (2002), Stairs (2000), Pattison (2000) and Oden (1984:24).

2. A reductionist psychological view of human beings: Sperry notes the result of the appropriation of psychological views as being a reductionist view on what it means to be human (2002).

3. The separation of care from ministry and deferment of care to professionals: This is an important theme which has not been expanded on exponentially.

1.6. Sociological and professional indicators

From the conceptualisation of the professionalisation of pastoral care by Schilderman (2005) some sociological and professional indicators regarding pastoral care identity emerge.

This theme is evidenced by the following terms and concepts: Occupation, knowledge, skills, profession in a profession; Control of power; Division of labour; Influence of market forces vocation and occupational value; Identity - social; - political; cultural; professional; vocational and ecclesial; The deconstruction of care into work, office, profession

1.7. Academic indicators and the influence of science

This theme is evidenced by the following terms and concepts: science and philosophy (Miller-McLemore 2012); use of practical knowledge (Miller-McLemore 2012); training (Pattison 2000); practical theology and pastoral theology; human experience and existential issues; and theology and human experience (Ramsay 2004; Swinton & Mowat 2006).

1.8. Post-modern indicators

The conceptualisation of pastoral care within the current context reveals the influence of the post-modern paradigm on pastoral care identity today.

1. The influence of post-modern paradigms on practice and interpretation:

There is also evidence in the text of post-modern influence on both practice, epistemology and interpretation in pastoral theology and pastoral care practice. This theme is evidenced by the following concepts:

• Lived religion: the influence of social science on practical and pastoral epistemology and practice (Miller-McLemore 2012:20).

• Capitalism: as one of the underlying values of postmodernism and an influence in the professionalisation of pastoral care (Lakeland 1994; Schilderman 2005)

- Contextual interpretation is a post-modern paradigm which favours local interpretation of experience above universal belief systems (Lartey 2003; 2006; Miller-McLemore 2012)

- Pluralism: the post-modern religious belief system is characterised by pluralism and diversity, which impact the Christian narrative and the practice of pastoral care (Lyall 2001:74)

- Post-colonial paradigms: rejects structuralism and the oppressive belief systems of Euro-centricity, favouring local context and interpretation (Lartey 2003; Lartey 2006; Miller-McLemore 2012).

- Platonic dualism; the denial of the spiritual aspect of being human and dividing human beings into separate entities as opposed to whole beings has been criticised as psychological reductionism (Sperry 2000; Stairs 2001; Louw 2000; Johnson 2007).

- Philosophy: the influence of philosophy is evident on the development of theory and practice tools in pastoral care (Miller-McLemore 2012:20

- Science: the development of theology from knowledge of God to an interpretation and hermeneutics – a science or discipline (Farley 1984).

- Generic spirituality, the generalised neutral free form of spirituality practiced in the health care context is critiqued for being the antithesis of Christian Spirituality (Pattison in Swift 2012)

- The appropriation of Christian Spirituality by professionalism (Swift 2012)

- Christian spirituality as a resource (Pattison in Swift 2012)

- Moral ambiguity entered the realm of care when the discipline and ethics dimension was remove from care, impacting on pastoral identity (Pattison 2000; Campbell 1981; Benner 1998).

2.   The influence of post-modern paradigms on pastoral care theology and practice:

- Diminished authority of ministers (Campbell 1974; Lyall 1998)

- Dominance of counselling and the primacy of counselling as a form of pastoral care; also the separation of care from the church as one of the ministries of the church, i.e. the privatisation of care. (Benner 1998; Stone HW 1996; Stone BP 1996)

- Individualised care (May 1984; Stairs 2001)

- Counselling psychologically orientated (Benner 1998)

- Success- based care (Petersen 1998)

- Individualism and psychological reductionism (Sperry 2000)

- Fees-based pastoral care (Campbell 1975)

- The role of Science; the role of the Enlightenment in influencing the development of theology as a science; also the negation of Christian care for therapeutic care (Farley in Browning 1984; Benner 1998)

3.   Post-modern thinking:

- This attribute is evidenced in an alienation from tradition and authority and perceived paternalism and judgementalism by the church. Also the decline in ministerial authority (Campbell 1981:2). 'Faith is experienced as a quest for understanding, requiring a constant renewal of theological categories to do it justice' (Campbell 1981:4).

- Reflection of the influence of post-modern thinking is evident in Aden and Ellen's reference to an ambivalence regarding pastoral task and the primary task of identity (1988:33).

- Oden refers to a disavowal of Christianity for the sake of professionalisation (in Browning 1984:41) – a further attribute of post-modern thinking.

4.   Pluralism and diverse beliefs:

• From the text indicators of pluralism and diverse beliefs are evident, as can be elicited from the contributions of various authors. This can also be linked to postmodern influence.

• Related to the above theme are the following sub-themes:

□   The role of Christianity in a plural society (Lakeland, 1998).

□   The Christian narrative in a post-modern society (Lakeland 1998; Lyall 2001:74).

5.   The neglect of ethics and discipline:

• Pattison's contribution extensively deals with this theme (in Woodward & Pattison 2000). See paragraphs 3.2.3 and 3.3—3.4 postmodernism is characterised by a value-free belief system which has contributed to the marginalisation of ethics and moral judgment (Pattison 2000; Campbell 1984; Stone HW 1996; Orchard in Swift 2012).